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Editorial

WE regret that not all the material expected in connection with our leading topic this month has come to hand, but whilst only a part of the territory near the confines of the empire is covered in the three leading articles in this issue, sufficient has been said to indicate the greatness of the need, to afford some idea of what has been accomplished, and to enlist a prayerful sympathy for the workers in these lonely and rugged regions. Some there are who doubt the wisdom of attempting to enter apparently closed doors, or who begrudge the seeming waste of effort when valuable workers spend much time and energy in itinerating through desolate wastes. They would remind us that in China proper we cannot get away from the people, even if we want to, whilst on the confines of the Empire it is a real difficulty to get at the people. But after all that may and possibly ought to be said regarding the wisdom of concentration and the importance of occupying strategic positions, we believe that the principle of concentration is not really antagonistic to a wise policy of expansion. The field is the world, and a growing conviction regarding the worth of humanity, the value of each human soul in the light of the sacrifice of the cross and the power of Jesus Christ as a Saviour from sin, should make us thankful that so many faithful workers are willing to go anywhere to preach the Word.

A TRIBUTE of appreciation and praise, mingled with thankfulness and admiration for much real heroism and zeal, should be accorded to the workers at the outposts.

**Outpost
Service.**

We know too little of the self-sacrifice, endurance and holy enthusiasm exhibited, but we trust that the drawing of attention to what is being accomplished will lead to a more careful perusal of those Mission and Bible Society reports which tell how vast territories are traversed under most trying conditions, how hardships and dangers are uncomplainingly endured, and how the seed is being wisely and patiently sown in the far away places. Above all we trust that it will lead to more time being given to definite prayer for these brave and lonely workers. When we remember the long weary years of hard labour by isolated missionaries in Africa and the South Sea Islands, amidst backward, degraded, and hostile native tribes, and of the unexpected harvests when withdrawal was being considered by home boards, we hail with joy the fruits already vouchsafed and see in the spiritual harvest already gleaned the hope of a yet larger harvest among the scattered peoples so ignorant and indifferent.

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THE World Missionary Conference has already become a thing of the past, but its influences for good will continue to operate for all time to come. We have had abstracts of the proceedings in the various papers, manifesting how widespread is the interest in the meetings, and are glad to be able to give such a full and yet succinct account as we present in this number of the RECORDER from our Associate Editor, who was present at the meetings. Such a heterogeneous and yet such a homogeneous gathering was never before gathered together in the history of the world. Such diversities of denominations, such numbers of nationalities, such differing creeds, and yet withal so harmonious, so permeated with the supreme idea of how best to remove all barriers and in the speediest manner possible bring about the coming of the Kingdom of God among all nations,—it certainly was a sight to rejoice the heart of the Master.

Among such a variety of interesting subjects, discussed by such able leaders, it would be difficult to differentiate and say which was the most important, but probably the one which will

appeal most to the missionaries on the field was that of union and federation. And evidently there was something besides sentiment when a high-church Bishop of the Church of England could say that "he had heard with full sympathy the demand that our denominations should cease on the mission fields." True, not all the missionaries are prepared to endorse such an expression; they are not quite ready to give up their particular denomination. But the trend is that way nevertheless. The thought is germinating. And such a meeting as that at Edinburgh, with its representatives of all denominations, gathered from literally all quarters of the globe, being brought into sympathy and fellowship one with another day by day, will add greatly to its growth and strength. Many will have gone away with a new idea as to what oneness in Christ really means. We would call attention to and emphasize one of the remarks of Mr. Bitton which intimately concerns us all. The Conference "marked the beginning of a new era, an era dependent upon consecration on the part of the worker as much as upon the knowledge and inspiration which had been given." It remains with the missionaries, largely, to conserve the fruits of the Conference.

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ANOTHER subject of outstanding importance was the missionary message in relation to the non-Christian religions.

The Conference
and Non-Christian
Religions.

The Conference monthly news sheet prepared us for a liberal and enlightened treatment of the subject. Professor Cairns in his earlier contribution showed that however degraded ethnic religions may become there were always in them some true and living moral and religious ideas, and that the search for divine elements in the religious life of non-Christian races, and the use of them in the preaching of the Gospel, ought to be one of the primary duties of the missionary.

From reports that we have received we gather that counsels of caution were uttered to prevent undue emphasis being placed upon the elements of truth contained in the non-Christian systems. It evidently is difficult for extremists on either side to understand the position of the missionary on the field. The sufficiency of God and the uniqueness of Christianity are taken for granted by him. In the new cadence and happier look of his native brethren and sisters he has constant

proof of what only Christ can do. His appreciation of the beautiful and true in ethnic religions does not prevent him being saddened by the darkness of heathenism, but it leads him to welcome Christ as the only sun, whose shining, however, does not destroy, although it supersedes the starlight. Realising that Christ came not to destroy but to fulfil, he finds valuable lines of approach in basal truths imbedded in the faiths of the people he endeavours to influence, but at the same time realises that Christianity is distinct from other religions, in that we have not so much wise men preaching a doctrine, as Christ coming that there might be a doctrine to preach.

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ANOTHER impression we gather from the report is the emphasis placed upon Christ as Divine Saviour. The cosmopolitanism of the assembly was a testimony to the universality of Christ as the Saviour of the world. Doubtless the sight of Chinese and African, Indian and Korean, Continental and Transatlantic brethren meeting so harmoniously, and being welded still closer as each step was taken in the Conference, made more obvious than ever the fact that in Christ there are no limitations of race, sect, or locality.

This union in their common Lord, whilst bringing the delegates from various countries closer to Christ, their Head, must have brought them closer to their fellow-delegates, and we trust that as a result there will be a still closer approach to a mutual understanding of East and West. The death of distance through transit, postal, and telegraphic facilities has led to a realization of new kinships. We believe that the discussions in this memorable Conference will still further strengthen the bonds of brotherhood, that with the missionary apostle it will be felt that "God has made of one blood all nations of men to dwell upon the face of the earth."

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WE would fain call attention to one other matter that occupied the Conference for a time, and that was the subject of indemnities for property destroyed in time of riot. Mr. Sloan, of the C. I. M., remarked that two societies had refused and one had accepted indemnity for the riots at Changsha. Looked at from a mere worldly or business standpoint, the indemnity is all right.

**Indemnities
for Riots.**

But considered in the light of the New Testament, both example and teaching, we do not see how such indemnities can be justified. And we all know, too, the bitter feeling which is engendered in the hearts of the Chinese for having to pay such indemnities. And what adds to the bitterness is the fact that it is not the people who have done the injustice that have to pay. So that it is a question well worth considering, whether in every case of the destruction of property by mobs, it would not be better for the interests of the work if all claim to indemnity were to be waived.

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ONE of the most encouraging features of the modern missionary enterprise is that of the Laymen's Movement. The National Congress of Missions which was held in the city of Chicago in May last was a striking exemplification of the same.

National Congress
of Missions.

Says an American paper: "If it had been predicted two years ago that four thousand men would leave their affairs for the better part of a week, furnish their own travelling and entertainment expenses and pay five dollars for a season of missionary addresses, the prophet would have been regarded as a dreamer who dreamed that he had been dreaming, and yet that is what has actually taken place in the very undreamlike city of Chicago, in the most businesslike and hard-headed century the world has ever known." And when one reads the addresses which were given at that time and witnesses the enthusiasm which prevailed from the beginning to the end of the sessions, and then thinks of the apathy which existed but a few years ago, it does seem like an almost impossible awakening. Doubtless there will be some froth that will blow away, some enthusiasm that will evaporate, but without question the business men of America are being touched in a remarkable manner, as witness the recent legacy of several millions of dollars, gold, to the Presbyterian Board of Missions. We trust that a corresponding awakening may take place in the hearts of young men of consecrated lives, that there may be no lack of workers when the call comes for them. The flame may not continue at the white heat to which it attained during the Chicago Convention, but we do believe that a fire has been kindled that will long continue to burn and that will result in untold blessing to the church both at home and abroad.

IN the recent annual report of the China Inland Mission, it is mentioned that in the thirty-five years of the Mission's history which preceded the Boxer crisis of 1900, there were in all some 12,964 persons baptized. In the nine years which have succeeded that time the Mission has had the joy of receiving as communicants into the church over 20,176. The next decade will probably see a like progressive increase, and so, not only in the China Inland Mission, but in all other missions likewise. It is sometimes mentioned as a discouraging fact, as against Mission work, that while converts increase by tens of thousands, the population increases by millions yearly, so that there are after all a great many more heathen at the end of each year than there were at the beginning. Which is true, but it fails to take account of percentages. For while population increases by a small per cent., converts are increasing by a large per cent., so that the relation between the two will be materially changed within a comparatively few years.

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THE success at Soochow, which has long been felt to be one of the difficult stations, makes it clear that united evangelistic efforts after the manner of the Moody or Chapman meetings in other lands, are now possible, and indeed are sure to be fruitful in China.

**A Larger
Evangelism.**

Great cities like Soochow or Nanking and smaller ones like Ichow, may be moved to their centre, and the real message of the Gospel, divested of much or all its relation to foreigner and foreign influence, may be brought straight home to the hearts and consciences of the people. The fact that this direct work results in hundreds of decisions, and in a changed attitude toward Christianity on the part of multitudes more, is full of encouragement and hope. It is, however, very plain that this method of work, in China no less than in other lands, calls for men of special gifts, experience, and consecration. It calls for thorough preparation and careful training of bands of personal workers, singers, etc. It calls for close fellowship and coöperation among workers of all the churches. Finally, it calls for most thorough and painstaking following up of the meetings in the training of the new believers, continuous efforts in all churches and chapels of the city, and in conserving the deepened and more hopeful spirit of evangelism aroused in the rank and file of Christians.

DR. ROBERT E. SPEER recently spent several months in South America, visiting the various countries on the East and on the West coasts in the interests of Missions. Among other matters of interest he writes as follows :—

**Our Seventh Day Advent
Friends. An Appeal.**

"There is one other missionary body at work in—, though it is not so much a body as a scattered set of individuals. These are the Seventh Day Adventists, whose deliberate policy seems to be to go to the congregations which other Missions have gathered and proselyte among them. I do not suppose anything can be done to reach these earnest people, for they are acting in accordance with their consciences, but they are doing great harm all over South America, where the other Missions are doing the real work and the Adventists merely seek to taint and corrupt the results. As Mr. S., of—, told me, one of them said to a missionary who remarked that it was hard work to gather true believers out of the mass of the people for a true church, 'Oh, I shall not try, I shall take yours.'" And then Dr. Speer adds, "It is a pity that they cannot be persuaded to apply their energies to work in unreached fields."

Our Adventist friends have come to China, some of them—all of them so far as we know—very earnest, sincere people, but probably actuated by the same motives which have inspired their people in South America and elsewhere. So far as they have come to save the souls of the unsaved Chinese, we have no controversy with them. If they think it best to teach another view in regard to the Day of Rest from the rest of the missionary body, they are entitled to liberty to do so. But in the face of so great a multitude of unsaved as confronts the missionary body in China, with great fields comparatively untouched, vast regions where there is not yet a single convert, and especially in this day when all the denominations are drawing nearer to one another and trying to more fully meet the prayer of our Lord that they all may be one, will not our Adventist friends be persuaded to let the converts of other Missions alone—improperly taught though they may be in some respects from their viewpoint—and apply themselves solely to the multitudes who are unconnected with any church or society? We believe that thus they will more surely hasten the coming of the Kingdom of our Lord, for which they long as well as we. Let them with all zeal seek for converts, but never for perverts.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v, 16.

"For where two or three are gathered together in my Name, there am I in the midst of them."—St. Matthew xviii, 20.

GIVE THANKS

For times and places when "it is only necessary to open the street chapel door in order to secure a good audience." (P. 511).

For the indirect help to missions by the breaking down of prejudice, such as results from the residence of Christian foreigners among the Chinese. (P. 513).

For regions inhabited by Tibetan and cognate tribes which have long been open to missionary activity. (Pp. 517 and 522).

For Chinese civilization and government which, with all their faults, are superior to those which prevail in Tibet and that these are becoming beneficial to Tibet. (P. 518).

That "China is earnestly concerned about the education of the Tibetans." (P. 519).

For a wide open door in Indo-China among a "courteous, hospitable, kindly people," difficult of access only because of failure to approach them through their own language. (P. 529).

For the auspicious opening of the Christian headquarters at the Nanking Exhibition. (P. 569).

For the generally acknowledged success of the World's Missionary Conference at Edinburgh.

For the presence at the Conference of Africans, Hindus, South Americans, Negroes, Japanese, Chinese and many other representatives of the Christian church throughout the world. That the excellence of the addresses given at the Conference by native delegates from China, Japan, Korea, and India was a matter of comment.

For the spirit of unity in the cause of missions which was emphasized in and by the Conference.

For the friendly interest in the Conference shown by King George, Ex-Pres. Roosevelt and others in high positions in the State.

That it has come to be recognized that the leaders of the missionary enterprise, such as Mr. J. R. Mott and many others, are really great men, statesmen with a grasp of world problems.

For a greater sympathy with native religions and the concession that the Orient is likely to make real and vital contributions to Christianity.

PRAY

For needy places on the Tibetan border. (P. 524).

For those who are working on the outposts of the Chinese Empire and in the hard and lonely places of the field.

For the Chinese government in its intention to make Tibetans everywhere amenable to her laws and civilization. (P. 518).

For literature for the Tibetans. (P. 523).

For constant and sympathetic supervision of Chinese Christians among Tibetans lest they succumb to the tainted atmosphere of Tibetan settlements. (P. 523).

That the unfriendly attitude or open opposition of the French government to Protestant mission work in Indo-China may be removed. (P. 525).

For the twenty-eight millions in continuous and well populated areas of Indo-China at present untouched by Protestant effort in their own tongue. (P. 528).

For those in charge of the Christian headquarters at the Nanking Exhibition.

For the Bible Institutes now being held or still to be held by Dr. White's party in Kuling, Kuliang, Mokanshan, Korea, and Japan.

That the results of the World's Missionary Conference at Edinburgh may be permanent and beneficial.

That the Conference Continuation Committee appointed there may be directed by the Holy Spirit in all its deliberations.

For the delegates from native churches who were at the great Conference that as they return to their home churches they may bring a great blessing with them.

That all our relations with the Chinese government may be characterized by Christian sympathy.

Contributed Articles

In Chinese Turkestan.

BY REV. G. W. HUNTER, TIHWAFU (URUMCHI), SINKIANG.
(CHINA INLAND MISSION)

The various races in Chinese Turkestan are : the Chinese, the Tongkan or Chinese Mohammedans, the Turks or Ch'ant'eos, the Kirghiz, the Qazaq or Hasas, the Mongolians, and the Manchus.

THE Chinese are mostly immigrants and come from perhaps every province in China, but Kansuh, Shensi, Chihli (Tientsin), Hupeh and Hunan have the most representatives. There are also many who are born citizens of Sinkiang, but many even of these can, as a rule, trace their ancestry to some region in the domain of China lying within the bounds of the Great Wall. Tihwafu, the capital, makes a good centre for preaching the Gospel, especially so during the winter months. When the cold weather comes many of the labouring classes are glad to go to Tihwafu, where they can buy ten pounds (catties) of coal for about one tael cent, and are thus enabled at least to keep themselves warm during the long, cold winter. At such times we have only to open the street chapel door in order to secure a good audience. When the warm weather comes the people are drawn from the city to the country districts, and thus we find that season more suitable for itinerating work. Our work here and that of the Swedish Missionary Society in Kashgar is all that is being done just now among the Chinese in this province by the Protestant church.

The Tongkans are perhaps better known as Chinese Mohammedans. Their spoken language, with the exception of their sometimes using Arabic words, is exactly the same as the Chinese. We have done a good deal of work amongst these people. They often visit the preaching chapel, are represented in nearly every street audience, and sometimes come to the Sunday services. Although fond of argument, often only to show off their superior knowledge, yet they are nearly always polite. The Arabic Scriptures prepared by the British and Foreign Bible Society are specially suitable for this class. Those of them who can read Chinese buy the Chinese portions. Like

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

all Mohammedan work, this is exceedingly difficult ; still the door is wide open. The Tongkan are looked down upon by the Chinese, and they have given the government much trouble.

The Turks or Turkis, better known as the Ch'ant'eos, were probably the aboriginal tribes of the southern part of this province. Their theological and scientific terms are taken from the Arabic and Persian languages, especially the latter. This seems to point to the fact that they grew up natural plants in these isolated regions of Central Asia. Robert Barkley Shaw, in speaking of their language, says : " It may seem strange that a language developed by the rude and nomad tribes of Central Asia, who in their own home have never known how to reduce it to rule . . . should present in fact an example of symmetry in complexity such as few of the more cultivated forms of speech exhibit. Although its own people would have one believe that it is subject to no rule and almost purely arbitrary (their only notion of grammar being that of Arabic and Persian with which the Turki cannot be made to fit), yet in reality a few simple and transparent rules suffice to account for all its permutations." Work amongst the Turki people is very hard indeed. The Mollahs as a rule are specially opposed to the Gospel. I have taken several journeys amongst these people and done some evangelistic work amongst them. Last year (1909) in a journey as far as Hotan (Hotien), seventy-two stages from here, some bitter opposition was shown, particularly in the large and degraded cities. In some of the country villages the people listened exceedingly well. The medical, school, and Gospel work of the Swedish Missionary Society in Kashgar and Yarkand has done much to break down opposition, and they have gathered a few Christians around them. Workers among the Turki Mohammedans must not have such a word as discouragement in their dictionaries.

The Kirghiz are described in R. B. Shaw's Turki Dictionary thus :—" . . . Kirghiz. A race of nomad Turks living in the mountains, from the south of Yarkand round by Pamir and Ala'i to the north of Kashgar and Aksu (the Issik-kul district). They are called by the Russians 'Tchorny Kirghiz' (black Kirghiz), also Mountain Kirghiz, to distinguish them from the Qazaqs of the plains, to whom also, though incorrectly, the name of Kirghiz is applied by the Russians." The Kirghiz are called in Chinese history 布鲁特 Pu-lu-tê and are described thus :—" The Kirghiz on the south

west side of Ili are of two classes—the East Class and the West Class. Those that shepherd (牧) southwest of Ili and northwest of Ush Turfan and Aksu are the Eastern Kirghiz. Those who shepherd north and west of Kashgar and on as far as the southwest of Yarkand are the Western Kirghiz.” The only Gospel work that I know of that is done amongst these tribes is in the mountains near Kashgar. There at first they were very shy of foreigners, but owing to the kindly visits of the British Consul of Kashgar and his family, and of the Swedish missionaries (who often spend a hot summer month in these mountains) prejudice is completely broken down. Last year Miss Nordquist and Miss Swanson, of the Swedish Mission, visited some of these tribes in the mountains between Kashgar and Yarkand, and they were encouraged to find that the Gospel message was gladly received. The writer spent two nights in Kirghiz tents in these mountains on Russian territory. Turki-Kasligarian Gospels were readily received and read. Even on the Russian side these people are very primitive. I saw some of them ploughing with a big camel on one side and a small donkey on the other. They seem to be civilized, industrious, and fairly clean. This field seemed to me to be specially suitable for hardy, enterprising married missionaries. So far nothing has been done for those in the mountains near Ush Turfan.

The Qazaqs, called by the Chinese Hasa, are described in R. B. Shaw's Dictionary thus:—“哈薩克 Qazaq, the name of several vast hordes of nomads known to the Russians as the Great, Middle, and Little Hordes of Kirghiz (wrongly called by them Kirghiz). The Qazaqs are divided, according to Turki reckoning, into three hordes: 1st, Ulugh-yuz (great horde), sub-divided into the tribes Abdan and Dolat; 2nd, Urta-yuz (middle horde) sub-divided into the tribes Arghun, Naiman, Jiqchaq, Kungrat; 3rd, Kichik-yuz (little horde), Alchin, Jabbas. There are also innumerable further subdivisions of each of these tribes.” These vast hordes are written about in European books and described in European maps as Kirghiz. They are not written of in Chinese history, or represented on Chinese maps as such. They are rightly called by the Chinese 哈薩克 Qazaq. In Chinese history they are represented as dwelling in the regions between and north of Chuguchak and Tashkend, and are divided into Right Middle Class, Right Western Class, and Left Class. They were an-

ciently known to the Chinese as 康居 Kangchü, which seems to be the name of an ancient State south of the Chu river and east of Tashkend. This is still marked in Chinese maps as the region of the Right Middle Class. The Left Class still inhabit the district of Chuguchak and the Alti mountains. Many of them are Russian subjects, others are Chinese subjects. Whenever the Qazaqs leave the portion of grazing country allotted to them by their princes and the Chinese commissioners, they are very roughly treated by the Chinese government. If they should thus come to a district where some one has been recently killed or robbed, they are often shot down at once by the Chinese soldiers, but even should there be no special trouble, they are not allowed to travel or settle out of their own territory without passports. I do not know of any Gospel work being done for these numerous tribes. A few years ago the writer visited some Qazaq tents on the way to Ili, and the Turki Gospel portions were readily received and read by them. They are Mohammedans, but of a very peculiar type. Dr. Kean, of the British and Foreign Bible Society in St. Petersburg, has recently sent me a small supply of Turki Gospels, which I trust will be useful amongst those in the region of Chuguchak. These tribes, dwelling on the Alti Mountains, speak a very peculiar kind of Turki, and I do not know of any books printed in their vernacular.

There are several different tribes of Mongolians in Sinkiang. Those in the districts of Chuguchak and Ili belong to the Chüen-haïr tribe. The Mongolians on the north side of the Tianshan at Szük'oshu (The Four Trees) were originally four Banners and belonged to the Tuïrteh tribe. The Mongolians on the Karashar side were originally three Banners and belonged to the Ho-shih-t'eh tribe. In the 36th year of Chienlung, A.D. 1772, these Karashar Mongols came from Russia, where they were shepherds on the banks of the Eotsilieh river. In the north and north-west of Karashar there is a large Mongol population, probably 60,000, under the jurisdiction of one head-Mongol prince, seven minor princes and one princess. The Mongolians in this province are very much given to intemperance. When they cannot obtain the Chinese whiskey they make a strong drink out of milk. Last year I sold quite a number of Mongolian and Thibetan Scriptures to the Mongols in the district of Karashar. Several years ago I also sold a number of Mongolian Gospels to the small tribe of

Tuirteli at Szük'oshu on the way from Sihü to Ili. Their prince is called Payer, and his son has been educated in Japan. Mongols seldom speak any other language but their own, so that learning Mongolian would be the first duty of the missionary that has grace enough to give up all and go and live among these degraded people. I may mention that a young, enterprising prefect magistrate has opened a school for Mongols in Karashar, so doubtless these young boys will soon learn Chinese and also be taught Western learning! One of the Karashar Mongolian princes called for me last year while in Karashar and bought a Gospel. I was rather surprised when he asked me "if Queen Victoria was still alive"! Even this far-off prince has heard of Queen Victoria the Good.

The Manchus in this province are of the Sipo and Soluen tribes. The home of the Soluen seems to have been famous for sable skins, and in a Chinese work published about the time of the Emperor Chienlung and called "Laws of the Mongols" there is this stipulation:—"Heilungchiang. In the district of Kuaïrch'a Soluen it is not granted to trade in sable skins." 黑龍江瓜爾察索倫地方不准購買貂皮. This tribe seems to be considered of a higher caste than the Sipo. They were originally hunters by occupation. The Sipo are coolies, and the treasurer of the province told me that there was a difficulty regarding them in marriage matters, such as we would better understand from Judges xxi. 16. The later Manchurian and higher caste colonists refused to supply the need. The Sipo and Soluen tribes were drafted from Manchuria as soldiers during the reign of 乾隆 Chienlung, A.D. 1736. At various periods since then the district of Ili has been reinforced by Manchus from other places, so that now in the districts of Ili, Poïrtalah, and Tarabagatai there are, as far as I can tell, about 40,000 Manchus belonging to their various tribes. All these tribes seem to understand each other in their own language, and many of the Sipo do not understand Chinese at all. Schools for Western learning have been opened by the Tartar General for Sipo and Soluen boys in the Ili Manchurian city, and I have heard lately that they are attentive students. But the ordinary colonist who can read at all, reads only the Manchu characters. The Chinese historian of this Ili (Kuldja) region says of these Sipo and Soluen tribes: "The soldiers fronting the river are by occupation wandering shepherds." The Sipo are now mostly farmers, and their

colony is on the south bank of the Ili river. A few years ago the Roman Catholic church tried to get a settlement among the Sipsos. A lawsuit, taken to Peking, was decided in favour of the Romanists, but the Manchu tribes persisted that they were soldiers and thus could not become Roman church members, so that the priests had no alternative but to return to Ili city. In the Chinese work, "Laws of the Mongols," there is this rule, "蒙古等不得將盔甲弓箭軍器賣給俄羅斯人及厄魯特人等, Mongols and others may not take armor, bows and arrows, army utensils, and sell them to Russia or to such people as the Eliut Mohammedans." The Chinese historian goes on to say that "in the 10th year of the Emperor Kia King (A.D. 1806) a Manchurian colonial guard of 2,204 men was drafted from Sianfu, Shensi province." Such is the origin and history of the Manchurian tribes in the Ili district. These colonial Manchu tribes have doubtless suffered a good deal since their arrival in their western home, but their greatest suffering was in the year 1865, when Chinese and Manchus were massacred wholesale in the rising of the native Mohammedans and colonists from the Tarim basin. (See Broomhall's *The Chinese Empire*, pp. 341-2). I do not know of any Gospel work that is being done among these tribes, with the exception of occasional sales of Scripture portions.

Political and Missionary Problems in the Szechuan Marches

BY I. HUSTON EDGAR, F.R.G.S.

I.

THE term "Tibetan Border" is beset with many difficulties. It is quite misleading, for instance, to imagine the dividing line between Tibet and China clearly defined; at the same time it is by no means easy to give a short and intelligible account of a vast region which is not Tibet in ordinary parlance and much less part of the territory of China proper, although marked as such on many maps. Indeed the designation "Tibet" is as mysterious as the land itself. "The land of the Lamas, the roof of the world, and the great closed land" are understood by almost everyone. With the

first two terms describing the ruling element and physical features of the land respectively we find no fault, but the latter, if area, race, and population mean anything, conveys quite an erroneous idea, for there is a sense in which Tibet might be called "the great open land." A few words of explanation will make my meaning clear. In the region west of Szechuan and Kansuh, between 80 and 103 East, are innumerable semi-independent tribes who speak the Tibetan language in some form and are adherents of a religious system commonly called Lamaism, of which the Dalai Lama is the spiritual head. In theory, however, both by conquest and Tibetan solicitation China has assumed direct or indirect responsibility in the non-Chinese regions beyond the western boundaries, and for centuries her aim has been to absorb into one great amalgam the turbulent tribesmen of Central Asia, and the differing degrees of influence exercised are but different stages towards the consummation of her ancient ideal. For instance, anywhere between Song-p'an and Batang the following political conditions may be noted :

A. Territory under semi-independent Lamas and chiefs amenable to the Dalai Lama, who is the direct temporal as well as the spiritual head. These divisions we take the liberty of calling the Pontifical States, and they as a whole constitute a true dependency. China in this region is a suzerain power, and her supposed authority, since 1793 A.D. at least, is vested in her two Imperial residents who reside in Lhasa. It is quite correct to say that this portion of Tibet is closed, not only by the wish of Chinese and Tibetans, but also by a treaty with certain European powers (May, 1910).

B. But this is only a portion of Tibet : regions in area equalling and in population excelling the Pontifical States and inhabited by Tibetan and cognate tribes have been for many years open lands. These may be called the provincial dependencies. Quasi-independent they have hereditary rulers, who at stated periods pay tribute in the national, as well as provincial capitals. They are, however, in a large measure influenced by the Dalai and his Lhasa trained Lamas. The provinces of Kansuh, Szechuan and Yunnan include a large number of such states in their respective vice-royalties.

C. Still further East are smaller states with hereditary rulers possessing some semblance of independence, who are directly controlled (a) by the princes mentioned above, or (b)

Chinese colonial prefects and even ordinary provincial officials in border centres.

D. Finally there is a considerable bi-linguous element, completely absorbed, which comes under the ordinary officials of the province, and whose privileges differ in no way from pure Chinese.

II.

It is difficult to believe that Tibet has ever existed for any length of time as an independent self-governing nation, and her warmest friends, unless they are blind to pronounced racial characteristics, could hardly anticipate such a development in the future. From the earliest times Tibet has benefitted by Chinese civilization and political influence. Before the seventh century A.D. hordes of semi-independent savages worked their will, unhampered by moral law or civilized usage, and it was not until a royal princess of China became the dominant Queen of Lhasa that ideas of law, order and a united Tibet began to affect the wild princes on "the roof of the world." About the same time also the philosophical system of Gautama, with important modifications, began the last of its many conquests. Centuries of activity passed, and we find China, who in the inter-regnum had suffered much from her turbulent neighbours, in the thirteenth century claiming privileges in Tibet of a rather important nature. But the influence, whatever it was, waned, and a notorious hierarchy, the child of China, assumed vast proportions, and not only ignored foreign influence but drained to the dregs the wealth, morality and population of the unfortunate country. About 1720 A.D. we find China, owing to dangerous, inter-necine war, again controlling Tibetan politics, and friends can only say that Tibet's great misfortune lay in the fact that the influence was partial and the conquest incomplete. To-day one may see how more fortunate Hsifan and Tibetan tribes, who came within the vice-royalty of Szechuan, have been permanently benefitted, whilst it is patent to the unbiassed traveller that priestly bigotry and native injustice in the less subdued regions are utterly opposed to individual happiness or future progress. The belief is now general that China once again intends to make Tibetans everywhere amenable to her laws and civilization, and if she is successful the missionary may well consider her the handmaid of God. A condensed account of her work during the last decade in the

Szechuan marches will explain what is meant. Some years ago widespread rebellion, gathered in Lhasa, threatened the shadowy supremacy of H. M. Kuang Hsü in states supposed to be unquestionably loyal. But, as might have been expected, the rebellion was blotted out with stern reprisals. Many mourned the downfall of independent princes and the destruction of beautiful lamaseries, but it was the physic which was to make the sick Tibetan well. Indeed those who are in a position to compare conditions before and after the subjugation can only marvel at what has followed.

Formerly regions through which the writer's passports guaranteed the protection of China, swarmed with robbers and truculent laymen. Lamas not only made their own demands, but subsidised the brigands and terrorised the Chinese merchants and ignored or insulted the Imperial officials.

The education of the children was in their hands, a fact that was not conducive to loyalty or mental development. A community of non-producers, these dim lights were largely supported by the patient and hard working layman. Then in Batang, Litang and other places, principal and secondary native princes, besides the army of Chinese officials, soldiers, and couriers, draw their stipends and provisions largely or in part from the money bags or granaries of the oppressed Tibetan. The sympathetic European might guess, but it was his poor heart alone that knew, the bitterness of the terribly severe taxation. Now the native prince is a myth of the past, and the Lama is either impotent or ousted altogether. The taxes are at present not only greatly reduced, but clearly defined, and the tyranny and injustice exercised by the Chinese lay community in the old days is sternly prohibited. A rebellion now would be unpopular and unreasonable. China is earnestly concerned about the education of the Tibetans. Formerly the anti-Chinese Lama was the oracle, now he is requested to give undivided attention to his religious exercises. And it is an open secret that he is only endured on condition that his conduct is good and his attitude to the government loyal. Schools have been set up in all the important centres, and experienced Chinese teachers give instruction in the Tibetan language as well as their own; even the lamasery students being required to spend half their time in the government institutions. In this way we may see how the Tibetan mind will be enlightened and an excellent antidote provided against

the absurdities of the Lhasa curriculum. China, too, is encouraging small lamaseries, the abbots of which are very often pure Chinese. Is it possible, then, that the future is about to give us an enlightened Tibetan, fairly well versed in his own and Chinese literature? China, too, is establishing trade centres which will certainly be conducive to a higher civilization, and in conjunction with these centres she has not only been making good roads, but keeping them tolerably free from brigands. One development seems of tremendous importance; for instance, the elusive nomad was formally unhampered by law or conscience, and his possibilities of evil were immense. His chief, in theory responsible for his depredation, was, as a rule, quite as elusive as his subject. It is hardly to be wondered, then, that the missionary was inclined to view the large nomadic population as an element beyond his sphere of influence, and consequently confined his attention to relatively unimportant valley populations. But proclamations are out now which may change all this. It is probable that independent sub-prefectures are about to be established in the high and unproductive plateaux. This means that the hitherto unknown nomad districts will be directly under the control of Chinese officials. In some districts also proclamations inform the Chinese and Tibetans that business of all kinds must be confined to such centres. The most enthusiastic missionary could hardly suggest a better way of reaching the unstable, or unconventional nomad. And as if to further facilitate good government on "the roof of the world," the nomad must, perforce, accept carefully selected Chinese names! !

Again, with one or two exceptions, we have nothing but praise for H. E. Chao's attitude towards the complicated immorality in the marches. It is of course quite true that thousands of Tibetan women are living with Chinese soldiers, merchants, officials and others, but one who has been in British, German, Portuguese and Dutch colonies, sees nothing to marvel at in this except that H. E. the Warden has given instructions that soldiers and colonists so united must remain with their Tibetan wives and families! It is by no means exceptional therefore to find time-expired soldiers paying the penalty of an early infatuation and incidentally becoming part of the great unit which is being formed in the marches. This seems both an original, and probably an effective, method of discountenancing the obnoxious temporary marriages, formerly

so common, and a solution of a vexed problem in the missionary's mind. One of the most bewildering customs in Tibet is polyandry, which some have been inclined to think is a *sine qua non* of the high and unproductive plateaux. But whatever the Tibetan may think of it, if the Chinese arms and diplomacy succeed, the future will probably only refer to polyandry as an ethnological curiosity. The Chinaman may be, in practice, far from immaculate, but he undoubtedly sets a high value on female virtue, and we have no doubt that the character of the impudent Tibetan women must be considerably modified by stringent regulations regarding dress and practices generally, in which the question of decency is involved.

It will be evident, then, that in our opinion the hope of Tibet, humanly speaking, is dependent on the immediate ascendancy of China and the consequent absorption, complete or partial, of the conquered by the conquering race. In any case, whether our conclusions in this matter will bear the test of the future, it is certainly only possible at present to evangelise or even enter Tibet as China conquers.

III.

The scope and opportunity for mission work in non-Chinese (that is Tibetan and Hsifan) regions west of Szechuan proper have always been considerable, but little has been accomplished. The Catholic missionaries, men of great ability, extraordinary devotion, and half a century of experience, have suffered much, but their results also are unimportant. And the decade or so of Protestant endeavour is not one of the bright pages of missionary history. So far the missionaries have worked from Chinese centres towards the purely Tibetan districts, where religious fanaticism and deplorable ignorance have been apparently insuperable barriers to the religion of Jesus. In other words we have been frustrated by the fact that Tibetan (native) influence has predominated over Chinese law and ethics. Of the physical difficulties the following experience of the writer will give an illustration. Lately the town of Litang, 14,000 ft. above sea level, has been opened tentatively. To reach it from Batang five days must be spent on altitudes considerably over 14,000 feet; while three passes, at least over 16,000 feet, must be crossed. The region around this town is a treeless, unproductive plain; the houses are low, filthy and insanitary, and the common fuel is cow manure. It

is unlikely that any foreigner will risk living there permanently, and even Chinese evangelists will probably be changed after three months' residence. Still it is our intention to occupy Litang, as it is both a religious and commercial centre of importance. And it is also a fact that the difficulties experienced at Litang will apply to almost all the nomadic centres. As the lower towns suitable for permanent habitation are comparatively few, even after China has done her best to prepare the way, it is a question of great importance that the physical and mental qualifications of the missionary and his native assistants be taken into consideration by the Boards interested before appointing candidates to such an exceptional field.

But there are other possibilities in the marches. We refer particularly to districts thickly populated with non-Chinese peoples, more accessible than the Tibetan ones just described, and where China, ages ago, accomplished what she is hoping to do in Litang, Derge, Batang, Ch'ando and eventually the Pontifical States. This region, comprising the extensive and moderately elevated territory between Sung-p'an and Ta-tsien-lu, has a settled population greater than we could expect on the elevated plateaux of the interior. The country, on the whole, is open to the Chinese and foreigner, and the people, probably half a million, are Tibetan Buddhists. But although Chinese and Tibetan languages are common and sufficient for ordinary purposes, their native tongue is a strange dialect of unknown origin. The lamaseries are numerous and relatively small, but the Lamas, even those born on the confines of China Proper, are all educated in Lhasa. So whatever the people may have been originally, to all intents and purposes they are Tibetan now, and "if they do not get the sympathy of the church on their own merits, they should have some consideration on account of their Tibetan affinities. In our judgment the church is blameworthy. Good men and women have prayed daily for Tibet, but while they have been praying, considerably more Tibetan and kindred country has been opened than the church is prepared to occupy. Indeed one sometimes wonders if much of the interest in Tibet is not the outcome of the romance and mystery caused by natural and artificial barriers rather than a real interest in the Tibetan people." Every Tibetan missionary feels the need of capable, consecrated Tibetans or half-castes who could assist the Euro-

pean in diffusing the Gospel. And we sometimes think that if the proper prominence had been given to "open" unevangelized Tibet within the western vice-royalties the needed body of natives would long ago have been prepared. And what an invaluable aid they would have been in preaching, teaching, and translating literature! At present the open field is quite insufficiently manned by Europeans and Chinese, and consequently the evangelistic work in Tibetan centres is largely limited to the inland Chinese, concubines of the same, and the half-caste progeny. The Tibetan element affected consists mainly of missionary servants and local Tibetans who have been benefitted, or wish to be benefitted, by the foreigner. At the same time there is little doubt in our minds that medical, educational, industrial, literary and pastoral work could all be prosecuted with success in at least a dozen new centres. There is also a crying need for simple well printed literature. The itinerant missionary should now be prepared to permeate the land with the knowledge of the Christian ideas of God, sin, and salvation; for while there never was a land where the difficulties of travel is so great, there probably never was a land where wide itineration would be so valuable, and we believe there never was a time when the opportunities for itineration are so favourable. Apart from the great preparatory work which will be done by the itinerant missionary, the centralised work will just as truly require his attention; for in lands like Tibet, where the centres are comparatively small and widely removed by *li* and mountains, the only way to work them is to plant native teachers in strategic places, as Chalmers and others did in New Guinea. But unless constant and sympathetic supervision is demanded by the Boards interested, grave moral lapses, indifference to Tibetans and financial complications will inevitably follow. The Christian world should realize that the Chinese Christian of one generation, if left to himself, must in time, some way or other, succumb to the tainted atmosphere of a Tibetan settlement. I know of no exceptions.

We do not hesitate to say that the region comprising the Pontifical States is closed. The requirements of the "open" portion, however, may be definitely stated. At present the tributary regions within the vice-royalties of the western provinces are gaining the attention of four missions: the International Missionary Alliance in Kansuh, the Church

Missionary Society, China Inland Mission, and Foreign Christian Mission in Szechuan. This is, however, we venture to say, quite inadequate. At present stations could and should be opened in Sung-pan for Tibetans; for Hsi-fan in Tsa-ku-lao, Muh-ping, Meo-kong and Hsü-ch'ing; and again, for Tibetans in Ho-keo, Litang, Tao-pa and Hsiang-cheng. In Yui-nan at least Chong-tien and A-tuen-tsi are worthy of attention, both on account of population and their strategic positions. Apart from these entirely new centres foreigners should be in training for Tibetan and Hsi-fan work around Ta-t sien-lu, Dawo, Kanzè and Dergè; the north-west also requires new stations, and probably three more may, within the decade, be opened between Batang and Chando. This would leave the need of the opened or opening Szechuan marches at about 30 foreign missionaries and 60 native helpers.

IV.

About the future we can only hope. The outcome of missionary work in Tibet is a subject on which one might with profit refrain from dogmatizing. Even granting that China is successful in her programme of re-conquest, and supposing that the church acquits herself sanely and honourably in her Tibetan programme, the problem of the Tibetan people still remains. Christianity nowhere guarantees to give an equal cranial capacity or social efficiency to races differing widely as regards opportunities and gifts, and history is ready with examples of so called success and failure. Mission work in New Zealand, for example, in less than a century produced an efficient respected element in the dominion's population from treacherous Maori cannibals. It is interesting to note by the way that one of them has lately been the acting premier of his native land. On the other hand, not a thousand miles distant are the Australian negroes who, notwithstanding the most consecrated efforts, have not, as a race, been affected beneficially by Christians and Christianity. The Tibetans, unless lost in the conquering race, may furnish a similar example, but even then it would not be failure, for the aim of Christianity, heart change in individuals, may still, as in the case of the Australian blacks, be recorded in thousands, perhaps myriads.

At present this much is certain: China is giving the missionary body the great opportunity of doing all that can be done for Tibet, but the Christian world is all behind in taking

advantage of the opportunities offered. It may be a great honour in the sight of men to be the first to reside in the closed regions permanently, but in the sight of God it might be more to the point to evangelize regions wide open where there are peoples amenable to Christian teaching.

A Vast Unoccupied Field.—An Appeal for Indo-China

BY REV. J. H. FREEMAN, CHIENGMAI, SIAM.

PROBABLY no part of the world is less generally known, or less understood, than the peninsula of Indo-China.

With the possible exception of the Soudan, I doubt whether there is anywhere in the world so large, continuous, and well populated an area wholly untouched by Protestant missionary effort as in French Indo-China and that part of China that is, so far as races and languages are concerned, one with Indo-China.

Fourteen years of missionary service among a kindred people in Northern Siam (Laos Mission of the Presbyterian Church U. S. A.) had prepared the writer to make good use of his time during two months which he recently spent in Tonkin and Southern China. His familiarity with the Tai speech, which in its various dialects is in use through most of this territory by a considerable section of the inhabitants, gave him a key to conditions there that has not always been at the command of those who have written on Indo-China. The Tai is the one language, or group of languages if you will, that is spoken in almost every part of the area we are considering, but usually the people with whom the writer talked had never heard a foreigner who could speak their tongue. Yet save for the unfriendly attitude, or open opposition, of the French government to missionary effort, the whole country is open to one who speaks the language of the people and deals with them kindly and courteously.

Let me say first that in speaking of Indo-China I do not include Burma west of the Salween. Both races and history there are measurably distinct. East of that river the peoples of Indo-China are mainly four: the Annamese, the Cambodians, the Hill Tribes, and the Tai or Shan peoples. It is among

these last that my life-work is being done, and it was to study them as they are found in Tonkin and Southern China that my journey was undertaken. Incidentally I saw much of the other three, and shall speak of them briefly in their relation to missions.

1. The *Annamese* occupy the deltas of the Red and Cambodia Rivers and a narrow strip of coast-line a thousand miles in length between the mouths of these two mighty streams. The area they occupy is not large, but it is more densely populated than any other portion of the peninsula. The French authorities estimate their numbers at eighteen millions. There are local variations of speech from Hanoi in the north and Hue in the centre to Saigon in the extreme south, but they are still one people, with a fairly reliable history reaching back nearly 2,000 years. Their language is written both in the Chinese character and in Romanized script, and a large part of the men can read. The Roman Catholic church has been at work among them for two hundred years, and claims 800,000 adherents; but, save a little work by colporteurs of the British and Foreign Bible Society, no Protestant work of any sort has been done among them—eighteen millions and no missionary! A courteous, hospitable, kindly people, ready to purchase and read Christian literature, entirely open to missionary effort, they demand our attention.

2. The *Cambodians* lying between the Annamese on the east and the Siamese on the west are now under French rule, but their relations with the Siamese in the past have been close and long continued. The Siamese language differs from other Tai forms of speech largely by admixture of Cambodian words, and most of the Cambodians speak more or less Siamese. However, the Cambodians are not Tai, but a distinct race with a speech and written character of their own. They probably number less than two million. No Protestant missionary work has been done among them and but little by the Catholics. As Christian work progresses among the Siamese, they ought to evangelize these their next door neighbors.

3. The *Hill Tribes* of Indo-China consist partly of the aborigines who were driven into the hills by the Tai invasion nearly 2,000 years ago, partly of tribes who have come in more recently. Their languages are legion, but are said to be mainly of the same general character. All are without a written character. They number altogether far less than a million,

divided into many distinct tribes, of whom the Kah Mook in French Laos, said to number 100,000, are probably the most numerous. So far as I am aware no work has been done among them by the Catholics, and by Protestants only for the Moo Suh, by the Baptists in the Shan States, and by the Presbyterians for the Kah Mook in French territory. The latter has been so interfered with by the French that there has been little growth, only a most promising beginning.

4. The *Tai* or *Shan Races*.—The Siamese are the best known, but by no means the most typical of the Tai peoples. The Laos of Northern Siam and the Lao and Tai Dum (Black Tai) of French territory are more typical. The same race and speech occupy most of Tonkin outside the delta of the Red River, and are to be found in all parts of Kwangsi and Kweichau provinces in China, as well as in many parts of Yunnan and Kwangtung provinces and on the island of Hainan. In his recent journey the writer made a vocabulary of four hundred words belonging to farm and home life, and of these by actual count five words in six (335 out of 402) were readily identified with words in every-day use in Chieng Mai, nearly a thousand miles away to the south and west. These words represent the dialect of the Thos and Nawng, who number (French government estimate) 200,000 on each side of the Tonkin-Kwangsi border, or 400,000 in all. They have no written character. They are not Buddhists and lack the religious and polite vocabulary of the Southern and Western Tai. Still, it was not difficult to converse with them in regard to farm and market, the home and the chase. Farther east I saw some of the Chawng people who form the bulk of the population throughout Northern Kwangsi and parts of Kweichau. They did not seem to me to differ much from the Thos, save that those I saw used more Cantonese words. This is probably not true where, as in Northern Kwangsi, they form the bulk of the population. In fact, vocabularies I have seen, taken in Kweichau province, would indicate this. To make a long story short the original home of the Tai race in China's southern provinces is still the home of a very considerable part of that people. Throughout Kwangsi and Kweichau, in the island of Hainan and in some other parts of Kwangtung, in Eastern and Western (but not central) Yunnan, they form a large part of the population; Roman Catholic writers say one-

half. Call it one-fourth, and you still have five millions of the Tai in Southern China, and for these as for the two millions of those in French territory, no Protestant missionary work in their own tongue (with exceptions of which I will presently speak) has yet been attempted. There is a very successful work among the Meos and promising beginnings among the Lolos, but among the Tai, far more numerous than either, practically none. Again, very few of them have been reached through work in the Chinese dialects, or by the Catholics. The political boundary between Tonkin and China makes no racial division. All Siam, French Laos and Tonkin, the Shan States of Burma and China's four southern provinces are alike Tai territory. The six to eight millions of Siam and the half million or more in Burma are measurably within the reach of the Presbyterians in Siam and of the Baptists in Burma. But at least two millions in French and five millions in Chinese territory are beyond the reach of present organized mission work. Adding eighteen million Annamese, two million Cambodians and a million "Hill Tribes," we reach a total of twenty-eight millions in continuous and fairly well-populated areas at present wholly untouched by Protestant effort in their own tongue. These figures may not be correct in detail, but where will you find an equal number of people approaching these in intelligence yet beyond the reach of any present missionary effort?

I have said that a little work is already being done. 1st. At Song Khon, on the lower Mekong, there is a single station of the Swiss church with two missionaries and perhaps fifty adherents. They are at work among the Tai Lao. 2nd. Mr. Clark, of the China Inland Mission in Kweichau, 50 miles to the north, has studied the Chawng dialect there and translated Matthew, printing it in a Romanized character. His ordinary work is in the Mandarin, but he has baptized a few of these Tai people—four I think. It is utterly impossible to represent the Tai speech in Romanized. I presume that is a reason for the present slight results of his efforts. Whether it prove wise in the end to prepare a literature in Tai character or not, a missionary familiar with the language and character of the literate Tai farther south, would have a very great advantage in acquiring the Tai dialects in China. 3rd. A Scandinavian mission working in a district south of the city of Canton (500 miles from the last) has begun work among the Tai there. 4th. Although

the Tai districts of China have less missionaries, even proportionally, than the more densely populated areas of the empire, yet in several districts a small number of adherents are found among the Tai who speak Cantonese, notably in Lungchow and Nanning (Kwangsi). But it is just those missionaries who are closest in contact with the Tai who realize how fruitless effort for this greatest of the non-Chinese races in South China is likely to be unless it be through the medium of their own tongue. Is it not possible that God has delayed effort for this race in China till a concerted and intelligent effort, based on a knowledge of the language and written character in use among the Tai in Siam, could be begun?

The Annamese are wholly under French rule; diplomatic pressure may be necessary ere the door shall open wide for work among their teeming millions; yet that door too shall open. But in Southern China, in districts where work for other races is already in progress, is a wide open door among a most kindly people, deemed difficult of access only because they hold aloof from whatever comes to them in the language or garb of the Chinese, their enemies and oppressors for two thousand years. Through the millions of Tai in China the door may soon be opened to other unreached millions in French territory. The key to all may be the Tai language and the Laos character, in which that language is already written and printed for the millions of Siam, Burma and Western Yunnan. In such a systematic effort the Presbyterian Church and its missionaries, who are familiar with the Tai language, must be in the van, but the task is too large for one church. They should seek and receive the hearty coöperation of all agencies already at work in South China, or in those parts of it where the Tai are a considerable part of the population. But in whatever way, and by whatever agencies the problem may best be solved, let us not forget to count Indo-China and Southern China with its 25 to 30 millions of unevangelized Annamese, Tai, Cambodians and Hill Tribes, one of the great "unoccupied fields." For it the church is bound to pray, to labor, and wisely, unitedly, prayerfully to plan:

"Till the kingdoms of this world become the kingdoms of our Lord and of His Christ."

Report of the Proceedings of the World Missionary Conference in Edinburgh

From June 13th to 23rd.

BY REV. W. NELSON BITTON.

THE long talked of Edinburgh Conference is at last a fact. Since the evening of Monday, June 13th, Edinburgh has been full of delegates representing missionary societies, not only from their headquarters in London, New York, or Boston, but also from the field of work. It is true that the greater proportion of representation was allotted to the home end of missionary enterprise, but it should in fairness also be acknowledged that preference has been largely given during the proceedings of the Conference to the men and women from the field. The workers have largely held the platform.

The Lord Provost of Edinburgh gave a reception to the delegates on the Monday evening, and this brought together a remarkable assembly of Edinburgh residents, civic fathers and their friends, and men and women from all the nations of the world. The flowing robes of a Chinese delegate attracted a good deal of attention as did the venerable appearance of the most distinguished of the Hindu representatives. Japanese scholars, representing educational and church work in Japan, were found with representatives from Korea, Siam, and Negro delegates from South America and the Southern States of America. The assemblage was a remarkable testimony to the advancing conquest of the kingdom of Christ upon the earth.

Although the crush at this gathering was immense many delegates were not present, for Tuesday morning found them arriving in battalions from the south. Many of those who had come from the mission fields had a heavy task before them in the perusal of the reports of the Commissions. Readers in China will know that for the last year and a half special Commissions have been gathering information concerning phases of missionary work from all over the field. The personnel of these Commissions has been unique in the history of Christian enterprise. High Anglican bishops have joined hands with strict Baptists and non-Conformist laymen to procure the latest information and to draw conclusions regarding missionary work. No considerable section of missionary work outside the Roman and Greek Commissions has been unrepresented, although it was felt by many that more good might have been accomplished had it been possible to find room for more representatives of the indigenous mission church in certain of the more advanced fields.

The meetings of the Conference proper were held in the United Free Church Assembly Hall. As an auditorium the Assembly Hall is almost perfect, and the suites of rooms adjoining the hall, which were placed at the disposal of the Conference, made for the perfection of comfort and convenience. The greatest of credit is due to the Rev. J. H. Oldham and his fellow-workers in their provision for the needs of this gathering. Edinburgh has offered hospitality in a most magnanimous style; it would have been impossible for our hosts to have done more. The city of Edinburgh, too, lends itself to gatherings of this kind. The central situation of its public buildings has made it possible for as many as three public meetings of considerably more than 1,000 each to be held simultaneously.

While the official meetings were being held in the Assembly Hall the adjoining Synod Hall has been the scene of meetings for non-official delegates, where the subjects which have been under discussion at the centre have in turn been spoken upon by well-known missionary leaders. The Established Church has also lent the use of the Tolbooth Assembly Hall for evening public meetings. It has been estimated that as many as 6,000 people have at one time been listening to addresses on missionary topics in the city. Moreover concurrent meetings on the same subjects, addressed by delegates from Edinburgh, have also been carried on in Glasgow.

At mid-day on Tuesday, the 15th June, a service for delegates was held in St. Giles' Cathedral, conducted by Dr. Norman Macleod and others, and the sermon was preached by Dr. Wallace Williamson upon the topic "The Field is the World." Dr. Williamson compared the Conference with the great Church Councils of the past, which were often the scenes of strife and disorder. This Conference, however, had met in a unique fashion under a veritable truce of God for the practical purposes of the Kingdom.

In the afternoon a business meeting, which was the first official meeting of the Conference, was held in the Assembly Hall. The labours of Mr. J. R. Mott were recognised in his appointment as chairman of the Conference in Committee. A similar honour was paid to Mr. J. H. Oldham in his appointment as Conference secretary. A few formal resolutions were adopted. Rules of Procedure were accepted, and the assembly speedily dismissed.

At five o'clock in the afternoon a convocation of the Edinburgh University was held, and a number of honorary degrees were conferred upon some of the distinguished members of the Conference. Principal Sir William Turner presided over a crowded gathering in the great MacEwan Hall. The meeting was most enthusiastic in its reception of those who

were presented for university honours. The following is a list of the recipients :—

HON. D.D. DEGREE.

The Rev. K. C. Chatterji, India.
 The Rev. W. D. Mackenzie, D.D., President, Hartford Theo. Sem., U. S. A.
 The Rev. F. L. Hawks Pott, D.D., St. John's College, Shanghai.
 Pastor Julius Richter, D.Th., Germany.
 The Rev. Canon C. H. Robinson, M.A., Editorial Sec., S. P. G., London.
 Robert E. Speer, M.A., Presbyterian Board of Foreign Missions, U. S. A.
 The Rev. R. Wardlaw Thompson, D.D., Secretary, London Miss. Soc.
 Herr J. Warneck, Inspector of Missions, Barmen, Germany.

HON. LL.D. DEGREE.

His Grace the Archbishop of Canterbury.
 General James A. Beaver.
 President Harada, Doshisha College, Kyoto, Japan.
 The Hon. Seth Low, U. S. A.
 Professor C. Meinhof, D.D., Germany.
 John R. Mott, Esq., U. S. A.

The Archbishop of Canterbury, as an Edinburgh-born man, received a great ovation, but this paled before the volume of cheers which greeted John Mott when he came forward to receive his degree. Sir William Turner said that he desired, as this was an unprecedented occasion, to break through precedent, and he called upon several of the newly made doctors for short speeches. Perhaps the most graceful of the speakers was Principal Harada, of the Doshisha, Japan. He acknowledged the debt which Japan owed to the great men of Scotland's intellectual history and spoke of the work which they had done to cement the sympathies of Asia and Europe. The Principal, therefore, presumed that the honour which had been given him was another expression of Scotland's attempt to bridge the gulf between the East and the West. The Hon. Seth Low, Professor Meinhof, and Dr. Mott, together with the Archbishop of Canterbury, also spoke.

It was a tremendous gathering which Lord Balfour, of Burleigh, presided over in the Assembly Hall at 8 o'clock in the evening, and when the chairman announced to the meeting that he had in his hand a message from the King the feeling of expectation rose high. After the message had been read the delegates joined in the singing of the national anthem. Lord Balfour then proceeded to welcome the Conference and spoke of its representative nature and its probable influence on the work of the Christian church. In his concluding sentence he said : "The hope has sprung up in my mind that unity, if it begins in the mission field, will not find its ending there." The Archbishop of Canterbury was then called upon to address the meeting. With effective deliberation and obviously of purposed intent he began, "Fellow-workers in the Church Militant, the Society of Christ on Earth." He then addressed himself to the topic of "The Central Place of Missionary

Work." He concluded by stating it as his belief that when men realised what the duty of the church was in regard to Christian missions, and when missions held the central place in the church's life, it might well be that of some of them in that hall it should be true that "there be some standing here to-night who shall not taste of death till they see here on earth, in a way we know not now, the kingdom of God come with power."

Mr. Robert Speer then delivered an eloquent address on "Christ, the Leader of the Missionary Work of the Church."

On Wednesday morning, the 16th June, the Conference met to consider the report presented by the Commission dealing with the evangelization of the non-Christian world. Of this Commission Mr. Mott was chairman. He therefore vacated the chair, which was taken by Sir Andrew Fraser, and himself introduced the topic. In a very fine speech marked by Mr. Mott's well known lucidity and comprehensiveness he drew attention to the present opportunity in the heathen world, the need for concerted planning and united action, and the possibility of signal and immediate accomplishment that lay before the Christian church. There were many excellent speeches delivered during the day. From Japan we heard through Dr. J. D. Davis and the Rev. Chiba; from China the speakers were Bishop Bashford, who drew attention to the opportunities which the present political situation had awakened, and Mr. Chang, of Shanghai, who urged that a few years' time might find the situation entirely changed in China. Mr. Bondfield spoke of the situation in Mongolia and urged a consideration of its need. Mr. F. S. Brockman stated the opportunity for work among Chinese students in foreign lands. Bishop Roots emphasized the position of the Chinese worker in evangelistic enterprise, and Mr. Hoste, of the C. I. M., called for caution in the method of selecting men for the work of preaching the Gospel. Campbell Gibson also spoke with effect. From Korea the Hon. T. H. Yun and also Dr. Moffett spoke of the marvellous work and unique opportunity in that land. From India addresses were given by the Rev. V. S. Azariah, the representative of the Indian National Missionary Association, who said that Indian missionaries, supported and controlled by the Indian church, were an urgent need. Also by Mr. G. S. Eddy and the Rev. C. H. Monshan, who stated that in India they needed every native worker that all the money in Christendom could provide. Mrs. Carus Wilson also spoke on India. Emphasis was laid upon the problem of the Mohammedan world and startling information concerning the advance of Islam and the need for aggressive work in Mohammedan countries was specially stated. On this point Dr. Robson, Dr. Karl Kumm, Rev. W. H. T. Gairdner, Dr. Zwemer, and Dr. St. Clair Tisdall also spoke.

A word should be said here concerning the Report of the Evangelisation Commission. It is a considerable volume and undoubtedly states the case of the world's need from the Christian point of view as has never before been done. A distinct step forward has been taken in the accomplishment of the enterprise in this comprehensive survey of the task itself.

At the evening meeting a magnificent address was delivered to the assembly by Professor Paterson, of Edinburgh University. He was followed by Dr. H. S. Coffin, of New York, who gave a most impressive statement of Christian idealism, which, coming from the source it did, lifted the tone of the meeting to a very high point of spiritual feeling.

At the concurrent public meeting in the Tolbooth Assembly Hall addresses were given on the topic "Christianity or Islam."

On Thursday morning, before the discussion upon the topic of the day began, a letter of goodwill was read to the Conference from Mr. Roosevelt, and it is interesting to note in this connection that soon after the reading of this letter the Hon. W. J. Bryan, who is a delegate to the Conference, entered the Assembly and took a seat beside the chairman. "The Church in the Mission Field" was the subject of discussion, and Dr. Campbell Gibson, of Swatow, chairman of the Commission, introduced the topic. That Dr. Gibson was dealing with a subject with which he is thoroughly acquainted was evident from his speech. It is perhaps due to Dr. Gibson and Dr. A. J. Brown, who followed with a masterly speech, that the discussion on this day reached a very high level of excellence. Delegates were heard from the leading mission fields of the world, and speaker after speaker emphasised the need for a greater freedom to be given to the churches in the mission field and to the native leaders. Dr. Brown said the white man needs a new recognition of the rights and functions of the native church in non-Christian lands. Bishop Honda, of Tokio, emphasised the necessity for the expression of the national spirit through the Christian church. "If you do not associate the national spirit with the church life," he said, "you make but weak-kneed Christians." Mr. Bitton, Mr. Cheng Ching-yi, and Dr. H. T. Hodgkin referred to the subject of nationalism in its bearing upon the aspirations of the church in China. Then followed a significant speech from Bishop Gore, of Birmingham. The Bishop had heard with full sympathy the demand that our denominationalism should cease in the mission field. "But," said he, "if we are to hand over the church in mission lands to the control of the Christians there, we must do more than we have to define what constitutes the church in its essential and Catholic features." From India a forcible speech was heard from Bishop Robinson,

of the Methodist Episcopal Church, who emphasised the point that it was a wise thing to pursue a policy of trust in the native worker even in regard to matters of financial administration. Bishop Roots spoke also upon the subject.

In the afternoon Bishop Brent was heard with much sympathy in his plea for the church to lay its hand in early youth upon promising young men and women in order to secure a spirit of consecration from early days for church service. The question of caste in its bearing upon church life was discussed by some speakers and the serious topic of polygamy advanced in the same connection. Lord William Cecil urged the claim of higher education in connection with the growth of the native church. The whole cause of self-government in the churches of the mission field was definitely advanced by this day's proceedings.

At the evening meeting the speakers were, Professor Kennedy, who dealt with the Missions of the Early Christian Church, and the Rev. W. H. Freer, superior of the Community of the Resurrection, Mirfield, who spoke on Mediæval Missions. The address of the latter was a remarkable and rather provocative address which, however wrong headed it might be considered, yet provided considerable field for serious thought.

On Friday the assembly gathered to discuss the important question of the "Christianisation of Education in Relation to the National Life," and by far the most interesting speech of the day came from the chairman of the Commission as he introduced the subject. Bishop Gore has been a popular personage with the delegates, who do not fail to appreciate his endeavour to express the sense of Christian brotherhood which is his in the face of considerable practical difficulty.

It was a remarkable and may be a historic thing to hear the Bishop say "that it seemed to him shocking that teachers and pastors should have been so largely trained by the aid of those symbols which have been found useful by denominations in America and England. Documents like the 39 Articles and the 'Westminster Confession' were full of controversy, were partial, and did not belong to the universal substance of the Christian religion. It was needful to ask what belonged really to the fundamental substance of the message of Christ." The remainder of Bishop Gore's speech was a cogent summary of the educational situation. As was natural in this discussion much was heard of the situation in India. Sir Andrew Fraser paid a high tribute to the work which had been done by Dr. Miller in India and said there was a great cry throughout India for religious education. The call was to go forward. He supported the position held by the British government in India. The Rev. J. P. Haythornthwaite, of Agra, Dr. MacKichin, of Bombay, the Rev. S. S. Thomas, of Delhi, and Dr. R. A. King, of Indore, spoke of

the situation in India, Dr. Watson and others from Egypt ; a plea was brought forward by the Rev. F. E. Hoskins for a university under Christian direction in Syria, and then followed a very fine address on the Position of Missionary Education and its Bearing on the whole Educational Problem, by Professor Michael Sadler, of Manchester University. The West had yet to learn how to unite intellectual force with moral and religious fervour, and much might be learned from missionary experience in this regard.

In the afternoon Prof. Moore, of Harvard, introduced the subject of Education in China and Japan. The greater part of his address was concerned with China. He emphasized the fact that nothing but coöperation could produce efficiency, and nothing short of efficiency could meet the need of China in educational matters to-day. Dr. Hawks Pott pleaded that education should be recognised as a missionary force for the development not only of Christian pastors, but also of Christian statesmen and merchants. The leaders were everything to the China of to-day. Mr. R. J. Davidson, of Chengtu, spoke, giving testimony to the value derived from coöperation, and Dr. Paul Bergen spoke of the Union Education Work in Shantung. His final advice was 'hang on to union like grim death.' A characteristic and breezy speech from Dr. Main, of Hangchow, somewhat relieved the deep seriousness of the proceedings as he pleaded for a greater recognition of the usefulness of the Christian medical student. The day of small things, he said, had gone ; it was no use sending out now-a-days a man to do medical work armed with a box of Holloway's pills and some ointment.

Great interest attached to the speech which was next delivered by the Hon. W. J. Bryan. Mr. Bryan had nothing new to give his audience, but his expression of sympathy with the educational work of missions was valuable. To him the deep significance of the educational work of Christian missions was the proof it gave that Christianity was not afraid of the light, nor of intelligence, and also that it showed Christian nations to be anxious to lift other nations out of darkness into light. Mr. Ibuka, of Japan, said that it was needful to strengthen Christian schools in Japan in order to enable them to compete with government schools and pleaded for the establishment of a worthy Christian university. Miss Dora Howard, of Japan, following Prof. Clement, who caused some amusement by quoting the Japanese proverb, 'Better than argument is a dumpling,' stated that there was need to give a great deal of attention to the girls of Japan and also to cultivate good relations with the teachers in government schools since the control of the children was largely in their hands. Dr. Gulick, of Kyoto, also spoke, and Bishop Gore brought the proceedings

to a close. Thoroughness, better staffing, efficiency, and the absolute need for coöperation to produce this result, were the watchwords of the day.

At the evening meeting papers were read upon the Missionary Enterprise from the Standpoint of Missionary Leaders on the Continent. The speakers were Professor Mirbt, of Germany; the Rev. H. Ussing, of Denmark, and Pastor Boegner, of Paris. These papers were intensely interesting, revealing as they did to many of the hearers a new field of missionary history. In the Tolbooth Assembly Hall a packed audience listened to an address from Mr. W. J. Bryan. The most significant phrase of Mr. Bryan's address was that with which he opened, when he said: "You owe me nothing for any contribution I may be able to make to this meeting. I am so deeply indebted to Christianity for whatever I am, or hope to be, that I can never pay that debt, either here or elsewhere." Then followed an eloquent address upon "Christian Missions and the Fruits of the Tree."

Perhaps no subject during the whole of the Conference has attracted so much public attention as did that which dealt with the relationship of the missionary propaganda to the non-Christian religions of the world. It is a striking illustration of the ignorance of the average man in regard to missionary enterprise that the fact disclosed by this report of a willingness on the part of the missionary to study and to appreciate the good in non-Christian religions has surprised the general public.

On Saturday, before the consideration of the subject of the day, the chairman of the Business Committee submitted the reply which had been drawn up to the letter from His Majesty, King George. After the adoption of this reply, Professor Cairns, of Aberdeen, introduced the subject. He very aptly likened the situation in the Christian world to-day to that which confronted Israel in the days of the great prophets. Then a spiritual and exclusive faith was brought face to face with world problems, and prophecy was the endeavour of the truly spiritual leaders of the day to meet the new conditions. In this report one seemed to be looking into the workshop of religious history, and the question arose, Was the church of to-day spiritually fit to meet the great emergency?

In the discussion attention was first given to animistic religions. It was stated with regard to Africa by several speakers that sufficient attention had not been given to the religious life of Africa. Dr. Jays remarked that it was impossible to come to any right conclusion in regard to the spiritual life of the African without years of careful first hand study. The Rev. A. G. McAlpine drew attention to points of correspondence between Christian and animistic religion which

provided a basis for the Gospel appeal. Another speaker remarked that it was not more religion that the African needed, but guidance in the way of truth. Dr. Warneck urged a more thorough study of animism for the purpose of effective work.

The Rev. Ll. Lloyd, of Foochow, then spoke of the position in China. He thought that the fatherhood of God appealed very strongly to the Chinese mind. China required, he said, not a Gospel of peradventure, but the old Gospel from the old Book preached in the old way. Mr. Lloyd, however, did not carry his audience with him in the whole of this statement as the discussion showed. The general summing up was that the old Gospel must be presented in a new and a better way. Very interesting was the sight of the Rev. Tong King-en, standing there himself as a Chinese scholar and being the only representative from China dressed in Chinese costume, appealing for a deeper study of the Confucian doctrines. "They must," he said, "have more educated Christian teaching in their schools. It was not right that Christian scholarship should be dependent upon Confucianism for literary instruction." Dr. Campbell Gibson, of Swatow, urged that China had a great deal to contribute to the final statement of the Christian faith. The news of divine forgiveness was a need of China. One of the great difficulties, however, was the lack of a sufficient Christian terminology; a sinner was a criminal. It is our duty to take the Chinese back to the truths they have almost forgotten and tell them that the Shang Ti of their forefathers is the God we worship, but must add to His attributes all that is given in Christian revelation. The Confucian theory of man's self-sufficiency is one of the greatest obstacles to Christian faith. Dr. Arthur Smith said that in no land is the good so much the enemy of the best as in China. Missionaries had to face the fact that the Chinese found no difficulty in accepting at one and the same time three mutually contradictory propositions without any sense of inconsistency. Yet, he urged, China had a primary and vital contribution to make to the full truth of Christianity.

From Korea it was pointed out how changed conditions of political and social life produced a new problem for Christianity to deal with. The missionary had, therefore, to give to those under his care the power to face the problems of modern life.

From Japan a very striking contribution to the day's discussion was made. The Rev. Mr. Niven showed how steady was the trend of Buddhism in Japan towards Christian methods, and stated that Buddhist priests were studying the Bible. President Harada said that the chief thing in Japan which had appealed to the religious sense was the doctrine of the love of God. Then the character of Jesus Christ appealed to the

best element in the Japanese heart. It was in line with the hero worship of Japan. Christian life in the home was also a striking factor. Difficulties arose, however, in points of theology and doctrine; the missionary must be quite frank as well as sympathetic. It was needful also to prove that patriotism was consistent with a Christian life. Mr. Fisher, of the Japanese Y. M. C. A., said that very few educated Japanese are now adherents of the old faith, but it still formed the background of their religious life. It was needful, therefore, to study the faith which still controlled much of their life-purpose.

The relation of the missionary message to Islam came next. Mr. Gairdner, of Cairo, said that in Mohammedan lands we must insist upon the vital monotheism of Christianity. What was needed was some healthy pre-Athanasianism in the mission field. Missionaries needed a more thorough training in order to give a more worthy statement of the fundamental position. Dr. Zwemer urged that the practical side of Mohammedan life should not be forgotten. The spread of modernism was going to increase the difficulties of the Christian message. The knowledge of recent attacks upon Christianity had spread throughout the near East. The Rev. Dr. Lepsius said that modern intercourse had put an end to national isolation. He did not fear the effect of a sane higher criticism since higher criticism applied to the Moslem books would strike at their very foundations. It would be a great mistake, however, to accommodate Christianity to the Moslem point of view.

In the afternoon attention was drawn to the situation in India. Speeches were heard from several leading Indian missionaries, and the Rev. G. E. Phillips, of Madras, spoke of the crude preaching of Christianity as presented by many Hindu preachers, and stated that often, when listening to some of these men, he had felt that if he were a Hindu instead of a Christian he would be inclined to throw stones at the speaker. What was needed was a better knowledge and a fuller use of the best thought to be found in Hinduism. Brother Western, of Delhi, a picturesque figure dressed in monkish garb and sandals of his order, spoke of the Hindu reformation now in progress. The relations of Christianity and Hinduism might be very seriously altered and one effect of the present movement in India might be an increase of difficulty. The venerable Dr. Chatterji, of Bengal, speaking as the only Hindu convert in the assembly, pleaded for a more sympathetic treatment of the good in Hinduism. He said the doctrine of vicarious punishment was an almost insuperable difficulty to the Hindu mind. It had troubled him for years, and was one of the chief hindrances to conversion. Dr. J. P. Jones said that India was a land of thought and deeply religious, and religion must be presented in a thoughtful way.

Christ was popular in India as a life, but the system of Christian doctrine had not prevailed. Dr. Mackichen urged that the mind of India must be approached along the avenue of its own thought. The metaphysical thought of India was of the highest order, but lacking Christianity it had not reached the highest conclusion. Professor MacEwan, of Edinburgh, said that it must not be forgotten that there would always be radical antagonism between Christianity and pagan faiths. Christianity has to keep its hold on the world by the unswerving assertion of positive truth; such truths, for instance, as those expressed in the Apostles' Creed. Mr. Speer brought the discussion to a close.

In the evening a public meeting in the Assembly Hall was addressed by Bishop Bashford, of Peking, on behalf of the Far East; by Mr. Gairdner, of Cairo, in reference to Mohammedan countries, and by Dr. Wardlaw Thompson, of London, who dealt with Changes among Primitive and Backward Peoples.

On Sunday many of the delegates had duty in Edinburgh, in Glasgow, and other adjoining places, but crowds were in attendance at the special meetings which were held in Edinburgh, which were addressed by the Archbishop of York, by Dr. R. F. Horton, by Mr. F. S. Brockman, by the Hon. W. J. Bryan, and other leading men. Lord Balfour took the chair at the Archbishop of York's meeting, which was also addressed by the Hon. Seth Low and Professor Harada.

Monday brought us to a discussion of the relation between the Missionary Enterprise and Government. Lord Balfour and Mr. Seth Low spoke in support of the report of the Commission. A great deal of attention was drawn to the position of missionary affairs in Mohammedan lands, especially as affected by the attitude of the British government towards missions in Egypt, Nigeria, and the Soudan. It was stated again and again that the influence of political life in these places inclined steadily towards Mohammedanism. Similar criticism was offered in regard to India, but Lord Reay, a former Indian high official, speaking with expert knowledge, stated that it was inevitable that the government should show evenhandedness to all religious classes of the community. He thought it quite possible to do this without abating one jot of Christian conviction. Lord Reay's speech made a deep impression.

A very effective contribution came from a Norwegian delegate, the Rev. L. Dahle, of Madagascar. He gave some practical hints, which were afterwards described by Lord Balfour as the quintessence of common sense. "Do not," he said, "concern yourselves overmuch with officials. Do not emphasize little things. Do not be hasty. Settle things if possible on the spot; the farther they go, the more difficult they are to settle. Do not permit individual action on the

part of missionaries. Go to the Consul only in the last resort. Always presuppose good-will on the part of the official concerned, and finally, let the Bible be your conscience."

Dr. C. C. Wang, a Chinese student, from Hongkong, now studying in Edinburgh, stated the Chinese nationalist position from the Chinese Christian point of view. The more missionaries made use of their treaty rights in opposition to the will of the Chinese government, the weaker their cause would become. In the minds of many Chinese missionary work was associated with the force of arms and the derogation of China's rights. Dr. Ross, of Manchuria, emphasized the position taken up by Dr. Wang. An interesting speech was given by Herr Berner, who acts as private counsellor to the German Colonial Government in missionary affairs. "The work of missionaries," he said, "should, as far as possible, support the civilizing influence of governments. Education and the formation of Christian character were points to be urged." Bishop Brent, of Manila, spoke of the Opium situation in the Far East. He hoped that speedily attention would be drawn to the increasing use of morphia and cocaine. The Bishop believed that Great Britain was entirely sincere in her endeavour to suppress the opium trade, and she would move in the right direction. Dr. Harford drew attention to the evils of the spirit trade in Africa, and justified the action of Bishop Tugwell in his recent crusade. The Hon. W. J. Bryan said that Christian nations must show their Christianity in their relations with other nations, both in commerce and in diplomacy and through the uprightness and character of their representatives. He thought the time had come when international attention should be given to the liquor traffic, and the problem of peace was one to which speedy attention must be given. The Hon. Seth Low said, in summing up the morning discussion, that he did not wish any impression to go forth that the Commission were criticising the British government; far from that, the testimony they had received pointed to an appreciation of all that the British government was doing to help forward the cause of missions.

Mr. W. B. Sloan, of the C. I. M., spoke of the matter of indemnities, and referred to a recent Hunan indemnity which had been refused by two missions and accepted by a third. He thought it should be impossible for such a thing as this to occur. Missions ought to stand by one another. Speeches were heard on the Congo atrocities; an especially interesting speech in this connection being that of the Rev. R. Mayhoffer, a Belgian missionary. While much remained to be done it was believed that better times were approaching for the Congo. Lord Balfour, in closing the discussion, said that what was necessary in connection with a topic like this was a permanent

representative committee, which could receive and sift evidence and then authoritatively lay cases before the governments concerned. If in the future he could be of any service to such a body it would be a lasting joy to himself.

The Conference then gave an hour to the discussion of Christian literature; the subject was introduced by the Rev. A. R. Buckland, of the Religious Tract Society, who was followed by Dr. Timothy Richard. Dr. Richard, however, was unable to deliver more than half his speech, being called down by the time limit. Other speakers were: Mr. Griswold, of India; the Rev. H. F. Laflamme; the Rev. Edwin Graves, all of India; the Rev. F. E. Hoskins, of Syria; the Rev. Gilbert Walshe, of the C. L. S. for China, and the Rev. C. W. Jackson, of the C. L. S. for India.

At the evening meeting, presided over by Lord Reay, addresses were given on the "Problem of Coöperation between Foreign and Native Workers." Bishop Roots, of Hankow, urged the need for a fuller recognition of Chinese leadership in the councils of the church. A higher place must be provided for leading Chinese workers. President Ibuka, of Japan, said there must be full coöperation between Mission Boards and the native churches. This was needed for the development of indigenous church life. The Rev. V. S. Azariah, of India, while appreciating all that had been done for India, entered a strong criticism against the racial and class distinctions which operated in missionary circles in India. There was, he said, a lack of frank intercourse in that country between the foreigner and the Hindu. Social intercourse was generally impossible. Lord Reay, in concluding, asked Mr. Azariah and those who with him represented churches in the mission field to carry back a message of brotherly sympathy to their fellow-Christians in these lands.

On Tuesday the Conference reached what was generally recognised to be the crucial point in the proceedings. The discussion was upon the Report of the Commission on Coöperation and the Promotion of Unity. There had been considerable criticism of this report among the delegates since it was felt that it avoided the discussion of the real situation. The hindrances which lay in the accomplishment of unity were scarcely referred to. In the discussion of the report, however, all this was made good. At the outset Sir Andrew Fraser explained that the Commission had definitely withheld from the report all questions of an ecclesiastical nature. What they had faced was the fact that the great task which confronted missions could never be accomplished by a disunited Christendom. Waste and overlapping, misguided activity, and want of effort which arose from disunion were retarding the work of the Lord. This was lamentable and disastrous. China brought its

first measure of contribution to the discussion of the day. With one consent the delegates pleaded for comity and coöperation and union. Dr. Kilborn, from West China; the Rev. E. W. Burt, of North China; Dr. Maxwell and Mr. Cheng Ching-yi were at one in this. The last speaker gripped the assembly. Denominationalism, he said, had never interested the Chinese mind. The Chinese had never understood it, could not delight in it, though they often suffered from it. The progress of federation had been a sweet delight to the Chinese pastors. He hoped the Conference would take practical steps to declare that it was the whole cause of Christ which missions represented and not a small particular portion of it. Bishop Brent very forcibly drew the attention of the assembly to the isolation of the great Roman Catholic church. This was an isolation, he said, not grand, but pitiful. Let them distinguish between the Roman hierarchy and the great body of devout Roman Christians. The Bishop said that he had passed through his period of spiritual isolation and thanked God with all his heart that those days had gone by for ever. It was possible, he thought, in some matters to coöperate already with Roman Catholics. Let them be constructive and destructive in their attitude, and where they had to fight, to fight like Christian gentlemen.

Dr. Talbot, the Bishop of Southwark, in summing up the discussion of the morning, had a most difficult task before him. As a high Anglican, he could not fully approve of much which had been advanced, and yet it was obvious to the assembly that he was eminently desirous to avoid hindering the progress of Christian union.

He, also, drew attention to the absence of Roman Catholics and Greek churchmen from the assembly, and said it was both ridiculous and wrong to ignore the fact that theirs was a broken unity. He described the letter which had been received by Mr. Silas M'Bee from the Roman Bishop of Cremona, containing a message of Christian love and approving of the Conference. This, said the Bishop of Southwark, showed that the position was not hopeless. He concluded by stating his conviction that this assembly marked a step forward in the problem of unity, out of which might come the unity of God's holy Catholic church. The following Resolutions were then presented for the appointment of a Continuation Committee of the Conference, and Sir Andrew Fraser moved their adoption.

I. "That a Continuation Committee of the World Missionary Conference be appointed, international and representative in character, to carry out, on the lines of the Conference itself [which are interdenominational and do not involve the idea of organic and ecclesiastical union], the following duties:—

(1). To maintain in prominence the idea of the World Missionary Conference as a means of coördinating missionary work, of laying sound lines for future development, and of generating and claiming by corporate action fresh stores of spiritual force for the evangelisation of the world.

(2). To finish any further investigations, or any formulation of the results of investigations which may remain after the World Missionary Conference is over, and may be referred to it.

(3). To consider when a further World Missionary Conference is desirable and to make the initial preparations.

(4). To devise plans for maintaining the intercourse which the World Missionary Conference has stimulated between different bodies of workers, *e.g.*, by literature or by a system of correspondence and mutual report, or the like.

(5). To place its services at the disposal of the Home Boards in any steps which they may be led to take (in accordance with the recommendation of more than one Commission) towards closer mutual counsel and practical coöperation.

(6). To confer with the Societies and Boards as to the best method of working towards the formation of such a permanent International Missionary Committee as is suggested by the Commissions of the Conference and by various missionary bodies apart from the Conference.*

(7). And to take such steps as may seem desirable to carry out, by the formation of special committee or otherwise, any practical suggestions made in the Reports of the Commissions.

II. That the work of the Continuation Committee be subject to the proviso stated in the following paragraph from the Report of Commission VIII.:—

“If the formation of such an International Committee is accomplished, the Continuation Committee of the World Missionary Conference should be authorised to transfer to it, wholly or in part, the task which it has itself received from the Conference, but if an International Committee be not formed, the Continuation Committee should, either wholly or in part, carry on the work allotted to it.”

III. That the Continuation Committee shall consist of 35 members of the World Missionary Conference, distributed as follows: 10 from North America; 10 from the Continent of Europe; 10 from the United Kingdom; and one each from Australia, China, Japan, India, and Africa respectively.

IV. That the Business Committee of this Conference be instructed to nominate the members of this Continuation Committee.

*The principles on which the Commission are agreed that constructive work could be built are stated in their report as follows:—

(a) It should from the beginning be precluded from handling matters which are concerned with the doctrinal or ecclesiastical differences of the various denominations.

(b) This being assured, it would be desirable that it should be as widely representative as possible.

(c) Yet it should be a purely consultative and advisory association, exercising no authority but such as would accrue to it through the intrinsic value of the services that it may be able to render.

Dr. Brown, of New York, seconded the Resolutions, which was supported by the Bishop of Durham in a fine speech of sympathetic brotherliness. He noted that he had seen in that Conference the smile and the shower of divine blessing descending upon churches and missions widely differing in polity, but which were agreed upon one thing that the blessed Name must be in the forefront of their message.

On reassembling a translation of Monsignor Bonomelli's message to the assembly, addressed to Mr. M'Bee, was read. Lord Cecil continued the discussion on the resolutions. He defended the uses of the denominational spirit and hoped the Conference would avoid the religious drill sergeant. He supported the resolution. Dr. Roberts, of the Church of Christ, in America, also spoke in support, but went on to say that American Protestants were not yet prepared to apologise for the reformation. Dr. Campbell Gibson said the weakness of the resolutions was that they did not go far enough; he thought the Conference was prepared for more. Bishop Montgomery, of the 'S. P. G.,' in a humorous speech, gave his approval. He wanted it understood, however, that he was an Anglican first and a Protestant in parts. Dr. Eugene Stock said they did not want uniformity; union was the only thing worth aiming at. Dr. Wardlaw Thompson in a very practical speech said they had to go out and interpret the feeling of to-day in the service of to-morrow, and must not forget to face the difficulty. Bishop Robinson, of India, said that this day of discussion happened to be the longest day of the year; he believed it would mark the greatest day in the history of the world's evangelisation. The Resolutions were carried unanimously and the Conference joined in the singing of the Doxology.

A discussion followed upon the problem of unity at the home base.

The evening meeting on Tuesday was remarkable for an address given to the assembly by Dr. Denney, the well known Scotch theologian. This address was remarked by many of the members of the Conference as the finest thing during its proceedings. Dr. Denney dwelt upon the fall and cause of weakness on the churches at home and said that it was his conviction that in their discussions upon unity they would find the last word was summed up in Christ and in nothing less. They would not unite upon any basis of confessions or of the Lambeth Quadrilateral, or even of the historian creeds, but only upon that which marked them as Christians, viz., loyalty to the person and the work of Jesus Christ; and the appeal for Christian service to be effective must also be made in terms of Christ's sacrifice; nothing else would suffice to lay hold of the lives of men. Our weakness as churchmen is that we have not set the standard of service high enough.

Wednesday found the Conference discussing the report upon the equipment of the missionary. The chairman of this Commission was Dr. Douglas Mackenzie, of Hartford, and the vice-chairman, Dr. Murray, of Selwyn College, Cambridge. President Mackenzie said that the corresponding missionaries had, with almost one consent, called for a fuller and more definite equipment for missionary service. Special reference was made to the need for a more efficient training in the language, which was to be the medium of missionary service. During the day very concise speeches were heard from many ladies concerned in the work of missionary training. Mrs. Creighton, of the 'S. P. G. ;' Miss Rouse, of the 'S. V. M. U. ;' Miss Humphrey, of the 'S. P. G. ;' Miss Bennett, of the 'Women's Missionary Council ;' Miss Green, of the 'American Baptist Missionary Society ;' Mrs. Wilson, of the 'Zenana Mission,' and Miss Latham, of St. Mary's College, London, all contributed very efficient speeches to the discussion. Once or twice a slight protest was heard against the suggestion that a higher standard of intellectual attainment was needed, by some delegates who feared that this might mean a weakening of spiritual life. A plea was made for sufficient scope for the commonplace missionary in the scheme of study. On this point Mr. Sloan, of the 'C. I. M.,' remarked that three members of the 'C. I. M.' staff who had made their mark in Chinese literature would probably have been turned down as candidates under the standard called for by the Commission's report. Dr. Parker, of Shanghai, spoke upon the question of language study, and in this connection Dr. Arthur Smith said that if the Board secretaries who sat smiling before him as he spoke, would only do something instead of talking about it, then the thing would be done. A consensus of opinion was found in favour of union schools for language study in the foreign field. Two interesting speeches were made by representatives of the mission field. Dr. Camphor, a Negro representative from the Southern States, said that Africa had suffered in the past from poorly prepared missionaries; only the best men should be sent to the mission field. Bishop Honda said that intellectual power had been one of the first contributions of the foreign missionary in Japan, but at a later stage moral character and spiritual attainment had made their impress. The missionary was called upon to avoid all intemperance in the Scripture sense of the word and to demonstrate in his domestic and social life his mission of sacrifice. Stress was laid by the Rev. W. H. Freer, of Mirfield, upon the essential nature of the spiritual preparation of the missionary. In summing up, Dr. Mackenzie emphasized what had been stated during the discussion, that there was no necessary antagonism between intellectualism and piety; they wanted more of both. They need not fear the passing away of

the common-place missionary. He would always be in evidence. What they needed to do was to equip him better. The average man and woman needed to be refined to that finish of spiritual and intellectual power which hitherto had not been possible.

At the evening meeting addresses were delivered on the topic "The Sufficiency of God," by Bishop Brent and Dr. Horton. Both these speakers reached a high plane of spiritual power. Bishop Brent said that they could only meet the need of the world, and find courage to bear and to do, in a full sense of the sufficiency of God. When they had proved Him, all things were possible to them. Dr. Horton urged that it was only as they found the sufficiency of God revealed in Jesus Christ that Christian workers laid hold of the final power for service. God was operative among men only through Jesus Christ, and as they obscured their Master the sense of supremacy was lost to the members of the church.

On the last day of the Conference the subject for discussion was the "Home Base of Missions!" It was significant of the spirit which has permeated the proceedings of the assembly that the meetings of the last two days were more crowded even than any preceding. Interest in this Conference has been an increasing one. Dr. Barton, secretary of the American Board, introduced the report. He spoke of the apathy of many of the churches at home and of the narrow view of the work abroad which characterised so many of the clergy. There must be more educational work done in order that the knowledge of responsibility may be brought home to the churches. It was not right that the main support of missions at the home end should be left to a band of noble women. Many very practical suggestions for the furtherance of missionary interest at the home end and for greater efficiency on the part of the missionary agency were advanced. Ministers and clergymen who had done work among the churches spoke of their experience and made suggestions. Canon Tucker, of Canada, Rev. Cyril Bardsley, and others were prominent in the discussion. Sir Robert Laidlaw urged a consideration of the problem of what he called second base of missions, viz., the Christian communities in the ports of the east, to whom many of the Eastern nations looked for an exemplification of Christian life. Especially he referred to the need for work on behalf of the mixed communities in India. The need for work among the young was advanced by Dr. Sailer, by Mr. T. R. W. Lunt, and by the Rev. D. H. Hamill. Much interest was evoked by the speech of Mr. W. T. Ellis, the well known journalist of Philadelphia. He said that one of the troubles of the situation was that Christendom was profoundly ignorant of the facts of missions. They had

neglected the Press. Pressmen should be encouraged to an interest in missionary matters, and their criticism of missionary affairs should not be refused by Mission Boards. The most important man in that Conference, according to Mr. Ellis, was not the chief among the Bishops, but the representative of the Allied Press Bureau of London and New York. They needed the institution of an International Missionary Press Bureau.

Very searching was the contribution made under this head by those who are working among Christian students. Mr. R. P. Wilder said that no amount of information could ever make the missionary motive; that must still be found in spiritual life. The Rev. T. Tatlow said that men and women were being held back from missionary service by restraints at home, and the Conference would be amazed to know from what sources some of this restraint came. The refusal of offers of service on account of financial stringency had the effect of stopping the flow of service. Dr. Zwemer said that the missionary campaign should demand the lives and the money of men. It was a Christian duty to make that demand of the best of the young men and women in our churches. Other speakers in this connection were Miss Sanders and Mr. Harry Wade Hicks, who called for an indigenous missionary youth in our churches.

In the afternoon the Conference took up the problem of how to influence the Clergy for Missionary Work. Mr. Donaldson, the master of Magdalene College, offered a few practical suggestions, urging the attempt to reach the masters in the public schools. Dr. Reynolds Turner spoke of the ignorance of ministers in regard to missionary enterprise; there ought to be a regular course of missionary study in theological colleges. Perhaps the most interesting of all the discussion during this day was that provided in connection with the Laymen's Movement. Very practical, effective suggestions were heard from Mr. Campbell White, Sir Andrew Fraser, Dr. S. B. Capen, and other speakers. Captain Bertrand, of Geneva, said that one of the objects of missions must be the 'white man.' It was not the black but the white nations which were standing in the way of temperance; the missionary crusade had to fight the vices of civilisation. Mr. Mornay Williams, of New York, and Mr. Marling, of the same city, also made effective speeches, and the proceedings of the day were concluded with a short service conducted by the Rev. J. P. Mond, of Bristol.

The closing meeting of the Conference was held in the Assembly Hall; corridors and passages being blocked by a vast congregation. The proceedings were devotional and intercessory. Sir Andrew Fraser spoke, and following, a service of

prayer and praise was conducted by the Rev. W. H. Findlay. The concluding speech of the meetings of Conference was made by John R. Mott. In forceful, dignified language, Mr. Mott called the assembly to a new consecration. 'If,' he said, 'as a result of all that had been heard and done at these meetings, and of the vision which they had had of the sufficiency of Jesus Christ, there was not an issue of genuine service, it would be to the peril and the undoing of them all.' They must go forth to revise their aims and their ambitions and their life's plans in the light of God's will and God's infinite resource. After a period of silent prayer the assembly was dismissed.

It was under the stress of deep and genuine emotion, filled with the conviction that the weeks of Conference had marked the beginning of a new era, an era dependent upon consecration on the part of the worker as much as upon the knowledge and the inspiration which had been given, that the Conference broke up. No words can express the sense of thankfulness which was in the hearts of all for the gifts which had been manifested through the services of such leaders as Mr. Mott, Sir Andrew Fraser, Dr. Robson, Dr. Brown, Mr. Oldham, and many another of those who had taken a leading part in the meetings. It was felt that God had in His providence raised up and equipped men with special gifts for this, which must be in the lives of some of them the high water mark of their Christian service. After all it was the spiritual side of the Conference which marked its most unique features and which will remain to impress the memory of all those who took part in it and must prove the fount of a new order of things in missionary service.

3n Memoriam.

Rev. D. MacIver, Wukingfu, E. P. Mission, 1879-1910

THE TRIBUTE OF A FRIEND

IN the year 1879 I happened to be in the Inverness Highland Railway Station, and a friend pointed out to me a short dark-haired man in clerical dress, as he was about to step into a train leaving for the south. The friend said to me: "That is Mr. MacIver, who is just leaving for China." I pitied him. I had little thought then that nine years hence I should be his colleague in the same China which I dreaded so much in those days! It is with feelings of sadness and regret that we now refer to his sudden death which, according to a telegram from home, took place last week (that is about the close of June), so that he had just completed thirty-one years of service. When

we parted with him at Swatow last year, as he left for home, we knew his health was undermined. He knew so himself, but he was very reticent. We did not give up hopes that he would be back amongst us this autumn, and no one, as far as I know, realised that his life was in such a very critical condition. His letters from home were certainly written in a vein of cheerfulness and hopefulness which were reassuring. But we were warned lately from headquarters that it was not at all likely that he would face China this autumn. What I write about my friend is in no sense a summary of his labours, but rather a few impressions of one who has served with him in common labours during a period of twenty years, and who therefore has had many opportunities of learning of his manner of work and life. He, like almost all the men who are attached to our Mission, came direct to China when he had completed his theological studies. He studied at Aberdeen, and had the good fortune of having as one of his teachers the famous Professor Robertson Smith, the brilliant Hebraist and liberator of Scottish theology or rather of Old Testament study. Of this professor he spoke in the highest terms of admiration as an inspiring teacher and a man of genius. Yet Mr. MacIver was conservative in his ways of thinking, and for twenty long years I never succeeded in unlocking the secret as to whether or not he accepted the professor's views. My impression is that critical views of the Old Testament did not carry much weight with him. What he wanted to impress upon his Chinese students was the truth of God revealed in Scripture for delivering men from the bondage of sin. Yet I must mention that his favourite Old Testament book of prophecy was that of Amos. He delighted to expound this book to his students. This was a favourite book also of his learned professor, and he delighted in passing on to his own classes what came to himself so fresh and living from Dr. Robertson Smith.

Mr. MacIver had a fondness for languages, and I believe he excelled in Greek, Latin, and Hebrew. His love for classical studies probably determined his choice of a hobby. I believe that hobbies have generally a bad reputation. But were all hobbies chosen with the same deliberation as Mr. MacIver chose his, we should hear more of their approval and commendation and less of their censure. Our Mission was sadly in need of aids to the study of the language. He regarded that a dictionary was the first requisite. For the Cantonese language there was Dr. Eitel's dictionary and others. Mr. MacIver set about doing for Hakka missionaries what Dr. Eitel had done for Cantonese. On this gigantic task he entered. Every odd moment was devoted to it. Whether at home or itinerating he applied himself to this labour. Gradually the work grew until in the year 1905 a book of 1,200 odd pages appeared from the

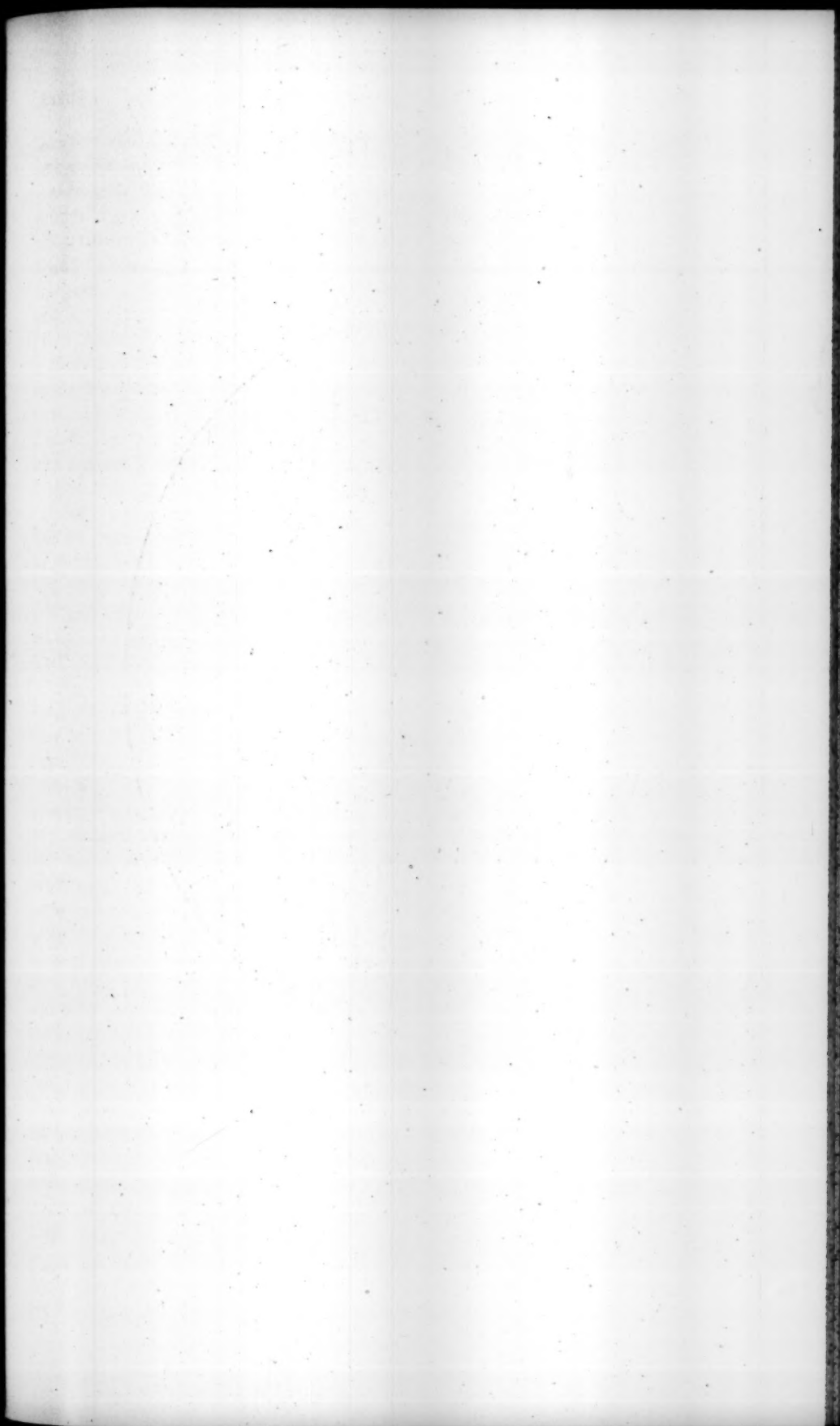
Presbyterian Mission Press, Shanghai. For twenty years or more this work seldom cut into the ordinary every-day mission work. But when the time for printing and publication approached most of his time got gradually absorbed in it. This, with many other cares were, without doubt, too great a strain upon his physical powers, and I believe he unconsciously did himself injury. He would not willingly listen to medical advice probably because he, with most people, saw that doctors never do practise what they preach. I admired the devotion and perseverance with which he applied himself to that dictionary. But his hobby—not like most hobbies—was to please not himself but chiefly others. All his colleagues owe him a deep debt of gratitude for his gathering together in so compact a form such rich wealth of phrases from the Hakka dialect of the Chinese language. In addition he prepared a very serviceable index to the characters in William's and Giles' dictionaries as well as a syllabary of the Hakka pronunciation of Chinese characters and arranged in alphabetical order. Regrets are expressed some times that so much time of a missionary's life should be taken up with hard dry literary work. But in such work as the compilation of a much needed dictionary for the study of a language can we conceive of anything more needful. I think of how it will speed one's studies of Hakka and how much more accurately book learning will be attained. Every missionary labouring among the Hakka people, at present and to come, thanks and will thank the man who provided them with such an aid to their study of the language. In his youthful days he sometimes met Mr. Balfour, the leader of the Conservative Party in the British House of Commons. It speaks not a little in praise of the statesman that he has remembered Mr. MacIver throughout these years. He took care that Mr. MacIver should have a copy with his own autograph of any book published by him. The respect was mutual. If I remember rightly Mr. Balfour's expression on seeing the dictionary sent to him by Mr. MacIver was "Good for Strathconon," referring to the place when acquaintance was formed and where Mr. MacIver's early years were spent.

To give a sketch of Mr. MacIver's life would be to give an account of the E. P. Mission to the Hakkas from its inception to the present. A few main features will suffice. The Hakka work was first of all an extension of the Swatow work. As it grew, and as the language differs from the Swatow dialect, the missionaries felt it imperative that the home church appoint men for this special work. The first missionary sent was compelled through ill-health to resign after a very brief stay. Then Mr. MacIver was appointed. He learned the spoken language rapidly and entered with great zeal into pioneering work. A Scottish highlander to Chinese highlanders

seemed a very appropriate arrangement. Through his sincere, friendly and sympathetic nature he soon won the peoples' regard and confidence. As the native church grew in numbers, elementary schools were opened and by and by a high school was a felt need. Then a special school or college must be opened for teaching and training evangelists for a work which was steadily growing. Mr. MacIver entered heartily into all these various organizations and always did a lion's share of the work. Throughout all the too brief years of his service he gave particular attention to the training of preachers, and I think every one who came under his influence felt that he was in touch with one who deeply believed what he taught and was fired with a singular devotion to Christ. To this special branch of the work I would say that he devoted the best of his time and talents. His evangelistic zeal was keen throughout. I would not call him emotional, yet how he did rejoice in any tokens of spiritual revival! How delighted he was when one of the Keswick brethren paid Wukingfu a visit and was the means of awakening spiritual interest in the hearts of the students! For twenty years I have had the pleasure of his acquaintance, and I do not think I have ever met or known a harder or more conscientious worker. In every sense he gave his life a willing sacrifice to the Chinese.

In educational work generally he took an active part also. With most of his colleagues he would deprecate foreign workers devoting themselves to purely educational work at the expense of the evangelistic. I am certain that there is too much labour bestowed upon purely educational work at the expense of the evangelistic element and thus to the great detriment of the gathering in of the unbelieving Chinese. I know that the feeling is creeping into the native workers' minds. They are keen to found schools rather than go out and preach, for they say: "They know the truth, they won't believe." It is ridiculous to say that they know the truth. We know how a tiny drop of water continually falling forms a cavity in the hard flint. It is the continual pleading with men that will at last convince them of the earnestness of the pleader and of the truth of his message. I remember how Mr. MacIver went out to the villages, going from one to another to preach. He has left a definite impression upon the minds of all the Chinese who knew him. I feel that the impression reflects the image of the Master whom he served. How blessed for him throughout eternity if that is so!

We sympathise with his widow and children, from all of whom, through the exigencies of his life, he has been so much separated. He often felt the keen twang of loneliness which comes to most of us so often, who have been called upon to endure it. Although weighed down with illness at home he is reported to have been revising his dictionary and hoped ere





THE LATE MRS. J. L. NEVIUS.

long to bring out a new edition with many additions to meet more recent requirements. New nomenclature now must form an important element in any dictionary that pretends to be up to date. Mr. MacIver was aware of this defect in his own and was doing his best to remedy it. He also was correcting a draft of one of the Gospels which is being printed in 'Romanized.' In the midst of it all the soldier is summoned to put off his armour, for the Captain has called him to other service.

We acknowledge the gracious act of Providence which has enabled him to foregather with his family in the home land during a period of sixteen months. Now alas! they are called upon to mourn the loss of a kind and affectionate father, and we his fellow-missionaries are bereft of a true, loyal and senior colleague.

M. C. MACKENZIE.

Mrs. J. L. Nevius.—A Tribute

BY DR. W. A. P. MARTIN

ON Sunday, the 19th of June, the spirit of this devoted woman ascended to the presence of her Divine Master from Chefoo, the scene of her labours and sufferings. In the galaxy of women who have shed lustre on the mission field of China, I know of none whose name shines brighter than that of Helen Nevius. Through her long sojourn of fifty-six years in the Far East, not only was she known as the wife and widow of a model missionary, but she made no small impression by voice and pen.

Prior to her removal to the north, she had efficiently aided her husband in his notable work at Ningpo and Hangchow. While at the former port, it became necessary for her to go home for medical treatment, and when Dr. Nevius insisted upon accompanying her, she said in my hearing: "No, John; sooner than take you from your work, I shall stay here and die."

She was a cousin of Titus Coan, the famous missionary to the Hawaiian Islands. Not only did her name—Coan—point to a Jewish origin (Cohen—priest); in "nose, cheek and eye" the features of the race were plainly visible. To my view not the bluest blood of the Montagues so speaks of noble birth as that of the people among whom our Lord became incarnate. Her husband had been to me a brother, and she continued to be a sister, sending a message of love with her dying lips. If I am not permitted to follow her mortal remains to their resting place, may I not hope ere long to meet her glorified spirit in a better world!

May the women workers of our China mission, young and old, take courage from the example of Helen Nevius!

The last time I saw her she said a company of native women had been listening to her music. One of them, struck by the contrast, exclaimed, "How much you know and how little do we! We are cows and nothing more." What a comfort it must have been to her to see a day of better things open on the daughters of China!

A TRIBUTE BY BISHOP SCOTT

(Extracted by permission from a letter to W. A. P. M.)

I thank you very much for sending me the news of dear Mrs. Nevius' departure for the life where pain is no more. No wonder she hailed with joy the announcement that she was soon to be set free from the sufferings of this life. I have known no one whose long life has been so full of suffering, and certainly no one who has borne it with such persistent patience and such unconquerable courage. It is wonderful to think what an amount of work she got through with, not only in the intervals of illness, but during the times of severe suffering. Yes, she was a kind friend to Greenwood and myself, when we began our missionary life at Chefoo. I always wrote to her at least once a year. This year, for the first time, I had no answer, and I wondered if that strenuous life was not waning at last.

For Dr. Nevius, who set our feet on the missionary's path, I had and have a great veneration and affection. Bishop Montgomery, our secretary, is coming out in the autumn, and as I have to take him round Shantung as well as my own diocese, I was promising myself the pleasure of taking him to see Mrs. Nevius in the house where the "S. P. G." was first given a home in China. I have not been in Chefoo since 1906. I was there when Dr. Nevius was taken away so suddenly, and I was thankful to be allowed to take my part in committing his body to its grave on the hillside.

I like to think of her suffering frame at rest and of her spirit rejoining his—the separation she felt so sorely forever at an end.

"Grant her, Lord, perpetual peace,
Let Light eternal shine upon her."

An Appreciation of Rev. Hampden C. DuBose, D.D.

BY THE SOOCHOW MISSIONARY ASSOCIATION

WHEREAS in the providence of God, the lofty spirit of our esteemed senior missionary, the Rev. Hampden C. DuBose, D.D., has been removed from the scene of his abundant and heroic labors in our midst, we the members of the Soochow Missionary Association, in our sympathy with

his bereaved loved ones, and in our own keen sense of loss, desire to put upon record our appreciation of those noble and time-honored qualities that ever rendered Dr. DuBose, the Christian gentleman, the sympathetic friend, the tireless benefactor, and the chivalric servant of the Most High.

Dr. DuBose was by nature and religion preëminently social. Long may we treasure in memory and emulate his genial courtesy; his attitude of sympathy and helpfulness; his cordial hospitality; his quick and heartfelt response alike to the friend in sorrow and the friend in triumph; his unflinching call of welcome, not only to the new missionary, but to any stranger who might chance to make Soochow his home, even though for a short time; his broad public spirit that made him always present at every meeting where the community's interest was concerned, whether the social circle or the prayer-meeting.

Perhaps nowhere do we miss his familiar presence more than in the meetings of our Association. A charter member,—he guarded with jealous care through long years every interest of the organization, and was ever an inspiration to other members to make it worthy of its mission.

It would be impossible in a paper like this to make anything like adequate mention of Dr. DuBose's extensive activities or to convey any full idea of his tireless energy and vast capacity for work.

We of Soochow think of him as an unwearying preacher of the Gospel to the Chinese. Throughout his long residence of thirty-eight years, except in rare cases, he daily stood before the people setting forth the way of life. His labors were not confined to the city, but also extended to the surrounding country districts. It often occurs that when a Chinese is asked if he has heard the Gospel, he replies, "Yes, I have heard Doo Boo Si." (Dr. DuBose's Chinese name).

The people of other parts of the Empire know him best as a writer of Chinese Christian books and as the great leader of the Anti-Opium League. Eternity alone will reveal the great work he did toward the eradication of this soul-and-body-killing evil of China. His faith in the ultimate triumph of right led him to take up the work when it was unpopular and carry it on under discouragements that would have meant defeat to a less hopeful spirit. It was a gracious Providence that granted His servant, ere his sun was set, an earnest of the glorious victory that is now fast following the wake of his leadership.

Mrs. Eliza Nelson Fryer.

MRS. Eliza Nelson Fryer was born at Sardinia, Erie County, in New York State, on the 22nd of April, 1847. Her father, Mr. Wilbur Nelson, was a man of much literary ability, especially in theological and political subjects, but he was called away at an early age during an epidemic of dysentery, leaving his young wife and two small children. Being a woman of extraordinary ability, Mrs. Nelson was afterwards sought in marriage by a well-to-do farmer, Mr. C. Crumb, of East Otto, New York. Eliza, the elder of the children, on reaching the age of sixteen, determined to support herself by teaching, and in a few years became one of the most popular teachers of the county. But she was all the time hungering for a higher education, and therefore went to the Griffith Institute at Springville, New York, where she distinguished herself for some time, not only for scholarship but also for earnest Christian work and active philanthropy. She next went to Alfred University, New York, where she graduated and also obtained the degree of Master of Arts. Here she was appointed to a professorship and became one of the most beloved and devoted members of the faculty; her loving and sympathetic spirit being felt all over the University, from the president and his wife, who treated her as a daughter, down to the youngest of the students. After about seven years of University life, characterized by the steady performance of duty and many noble deeds of self-sacrifice, she responded to a call for a teacher to go to China. In due time she found herself at Shanghai, working on educational lines in connection with a Mission Board, whose cause she had espoused.

Here her successes in learning the Chinese language and winning the hearts of the Chinese people were extraordinary. In spite of severe illness and consequent weakness due to the effects of the Shanghai climate, she struggled on bravely, organizing various native schools, both at Shanghai and in the surrounding country. It was while engaged in this arduous work that she became acquainted with Dr. John Fryer, of Shanghai, who had for many years been employed by the Chinese government in preparing an encyclopedia of scientific works in the Chinese language. Their marriage took place at the English Cathedral on the 6th of June, 1882. From that day to the day of her death, on the 10th of May, 1910, she was a most affectionate and devoted wife and also a kind, tender mother to Dr. Fryer's four young children by his previous marriage. Their education and bringing up she managed with the most praiseworthy and self-denying maternal care in England, in China, and finally in California.

Oakland was selected as the family home on account of its educational facilities. Subsequently, because of Dr. Fryer's duties as professor in the State University, the family removed to Berkeley and lived in the house they built on Durant Avenue. In 1908 Mrs. Fryer accompanied her husband on a tour around the world, and on their return she gave several addresses on her experiences in China, India, and Egypt to different churches, clubs, and circles of friends. Egypt she was particularly interested in, and visited every locality of importance that a short journey up the Nile permitted. On returning to Berkeley she read every book on Egypt that she could procure.

Since August last she resided with her husband at Cloyne Court in Berkeley, where she won the love and respect of every one of its residents that she became acquainted with.

About six weeks ago she accidentally slipped when walking on a footpath in the rain and hurt herself considerably. The shock brought on heart troubles. After much pain and suffering for a fortnight she was removed to the "Nauheim" Sanitarium in Oakland, where the Drs. Maxsou gave her the best of treatment, having known and treated her for many years. At first she seemed to rally, and on the evening before her death was unusually lively and hopeful, speaking freely to her husband on the subject of their return to the old home in Durant Avenue. Early in the morning of the 10th May she sat up in bed and took some food, after which she fell into a sound sleep, during which she passed calmly away without a sound or movement, so that the nurse in attendance in the room did not know of her death till an hour or more after it had happened when she tried to awaken her.

Thus went out one of the noblest of lives. She was a woman with a large heart, full of universal love, and never had an enemy. Her well-worn Bible was her constant companion both at home and wherever she traveled. She espoused every good cause that came in her way and was particularly known as an earnest worker in the cause of the Women's Christian Temperance Union. Her unusual skill in painting in oils and in water colors is well known to her many friends, whose walls are enriched with specimens of her artistic genius. She often made the remark that her hunger after artistic skill and beauty could never be satisfied in this world, but that it would be in the next. Her literary ability was also of no mean order as the numerous articles and papers she has written and the books she has edited abundantly testify.

But the keynote of her whole life was love—love to God and love to man. Every act and every thought were brought into continual harmony with this her ideal. Hence hers was

a beautiful life of loving service to humanity. Her memory will remain ever green in the hearts of all who knew her and received inspiration from her noble character and gentle sympathetic spirit.

Her funeral, held at the first Congregational Church at Berkeley, was largely attended. The service was conducted by the Rev. J. K. McLean, D.D. She was buried in the Mountain View Cemetery.

BERKELEY, CALIFORNIA, May 17, 1910.

Correspondence.

PRESENTATION OF BIBLES TO IMPERIAL FAMILY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you kindly give publicity, through the columns of the RECORDER, to the following letter, which was ordered to be sent to the secretaries of the various provincial federation councils. I have been unable to discover who these are, and as the Chekiang Federation Council is anxious that its action should be known by the other provincial councils, I have adopted this method of communicating with them.

"At the recent meeting of the Chekiang Federation Council at Hangchow, the matter of presenting Bibles to the Emperor, Regent, and Empress-Dowager was discussed, and the following resolutions were passed unanimously:—

'Resolved, that the Chekiang Federation Council overture the other provincial federation councils of China with a view to joint action in this matter and that each provincial council be requested to appoint one representative to act on a joint committee to be composed of the representatives so appointed.

'Resolved, also, that the English secretary of the Council be instructed to communicate this action to the secretaries of the several provincial councils.'

In accordance with these resolutions, the Rev. Mr. Ren, of the China Inland Mission, Hangchow, was appointed to represent the Chekiang Federal Council, with the Rev. Mr. Dzi, also of Hangchow, as alternate, and representatives from other provincial councils are requested to communicate with Mr. Ren in regard to this matter.

Yours faithfully,
GEO. HUDSON.

PURITY LEAGUE FOR CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As I am leaving for furlough in September, the Rev. G. A. Clayton, of the Wesleyan Mission, Hankow, has kindly undertaken my work in connection with the above League during my absence, to whom all communications should be addressed.

So far our efforts have succeeded beyond our most sanguine expectations. During the four months of the League's

existence 4,555 copies of the "Private Letter to Boys" have been applied for. Letters from both natives and foreigners reveal the appalling need of such a work amongst the youth of China.

May I again plead for the co-operation of all who have a desire for the moral, physical and spiritual salvation of the youth of China.

Faithfully yours,

W. ARTHUR TATCHELL.

HANKOW.

MR. DARWENT'S SERMON IN THE
MAY "RECORDER."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: My letter to you on Mr. Darwent's sermon (RECORDER, July, pp. 485 sq.) contains no "calm assumption that the Chinese are Confucianists pure and simple," nor casts doubt either on the pantheistic basis (though some would call it atheistic) of Buddhism, or on the "terrible influence" of pantheism in ethics, or on the prevalence of Buddhism and Taoism in China; all which errors Mr. Darwent seems to impute to me.

On the other hand I cited testimony (1) from St. Paul that the Gentiles of his day, in spite of their paganism, were furnished mentally with a "candle of the Lord" or conscience, as well as with external evidence of the true Godhead, which left them "without excuse" for their sins; and (2) I made quotations from Confucius and his successors before and after Christ, showing that for them, and the great ethical system to which they were large contributors, the "candle" had not

been put out, nor the evidence wholly disregarded. I might have added, out of several similar texts, this from Mencius (vi. I. 10): "I like life, and I also like righteousness. If I cannot keep the two together, I will let life go and choose righteousness." (Legge.)

And I claimed for Confucianism, as a recognized element in the Chinese moral system, that "it certainly does not extenuate sin by confounding matter with deity."

Unfortunately Mr. Darwent's ample quotations meet, more or less, the "assumption," and the doubts which I did *not* express, but offer nothing in reply to my inferences from St. Paul and the Confucian books. And it is hardly my fault if I am still therefore anxious that my honoured friend should reconsider the application of his learned authors' "generalizations" to concrete China.

There remains the "impertinence" of missions except on condition of the superiority, "infinite" superiority, of the missionary's ethical system to that of his hearers. But Mr. Darwent himself is a missionary; Mr. Cyril Bickersteth quite lately came from Japan to our Cathedral as a special missionary. And the scope of both missions lies, not among pagans, but the British-American community of Shanghai. Here the moral system—I do not speak of attainments—of the missionary and the congregation or individuals he addressed is the same. And yet there is surely no "impertinence."

Mr. Darwent's evangelism and mine are alike justified, not by the acknowledged superiority of the Christian ethics, but by our Master's mission of us to

"all nations" to "all the world;" by our conscious debt to Him, and confidence in His ability to enable us to "make" at least some "disciples" and bring them into vital union in Him, with their Father and Creator, unknown or inadequately known hitherto.

The "Confucianist pure and simple" is far too rare for me to have made the blunder Mr. Darwent attributes to me, but he is not rarer than the Christian "pure and simple," and my prayer is that Mr. Darwent and my other Brothers who minister to English congregations may be enabled, by God's grace, so to multiply living Christians that the scandal of inconsistency between our code and our conduct may less and less hinder and disgust enquirers from among the Chinese.

Faithfully yours,
G. E. MOULE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The sermon on "the Chinese and Christian Idea of Sin," printed in your May number, and Mr. Darwent's reply to Bishop Moule's letter in July, will have been read with keen interest by missionaries who occasionally have the privilege of attending the ministry of the popular pastor of Union Church, Shanghai.

With much diffidence I venture to offer a few further friendly criticisms.

(1). In referring to the Chinese, Mr. Darwent frequently uses the term "heathen." This is, by no means, uncommon in the pages of the RECORDER, even in articles from the pens of missionaries themselves. Doubtless

the word has come thus to be used through the influence of the Authorised Version of the English Bible, and at the time when that version was made, the term may have not been open to objection. It is worthy of notice that it has been replaced in the R. V. by "Gentiles" or "nations." The word heathen carries with it a suggestion of inferiority which most of us would wish to avoid. The expression "heathen Chinese" is often uttered in a contemptuous tone by those who seem not to have a generous thought towards the great and noble qualities of a people who have not had all the privileges of, but are not therefore inferior to, those who thus describe them. Is it not time that missionaries and those who do entertain respect for, and a desire to be courteous to, those to whom they bring glad tidings should follow the lead of the revisers of the New Testament and cease to use the offensive word (for such it is to many sensitive Chinese) when speaking or writing of non-Christian nations?

I would not have directed attention to this matter, however, in connection with Mr. Darwent's sermon, were it not that there are indications in the context of that assumption of moral superiority which is just as unlovely when manifested towards nations as towards individuals.

(2). The reason given by Mr. Darwent for the assumed moral inferiority of Chinese character is, "that there is no idea in any heathen mind of an absolute distinction between good and evil."

"Good and evil are inextricably mixed up in the minds of all men, except among the peoples who have seen light in what we may call the Judæo-Christian

revelation that is contained in the Bible." One is bound to question whether the preacher is speaking with knowledge. It would be no difficult task for anyone moderately acquainted with Chinese life and literature to refute this statement. The quotation of the opinions of certain Western theologians which Mr. Darwent gives as authorities are scarcely convincing when we are here face to face with facts.

(3). "And the reason for this is that all heathenisms, ancient and modern . . . are *pantheistic*." It is worth noticing that in his reply to Bishop Moule, although Mr. Darwent says he 'cannot retract a word,' he does considerably modify his statement, asserting more guardedly that the ethnic religions are "*mainly pantheistic*." Apparently the modification is made in view of the fact to which the Bishop calls attention that Confucianism cannot fairly be said to be pantheistic. But Mr. Darwent goes on to explain that Confucianism is mixed with Buddhism and Taoism. True, but the fact should not be lost sight of that Confucianism holds the preëminent position in China, both as the system which has held the allegiance of the best thought and as that which has done most towards establishing the moral standards of this people.

Nor would many Confucian scholars be found to admit the justice of the quotation from Professor Douglas—that the doctrines of Confucius are atheistic and that Confucius ignored Shang-ti. Whatever may have been the reason for his refraining from the use of the name, and for the substitution of "T'ien," it is generally acknowledged that the latter term, as used by Con-

fucius, has in it elements of personality, and is reverently, devoutly, and religiously used.

(4). The chief argument of the sermon is, that all pantheistic systems of thought are destructive of the distinction between good and evil, and hence morally pernicious and incompatible with Christianity. This opinion, dogmatically asserted, appears to be a very forcible argument, but it must be pointed out that it is only an *opinion* and not a conclusion from which there is no possibility of intelligent dissent. Mr. Darwent does indeed support his assertion by stating that all the authorities he can find agree in this matter. But it may be fairly replied that such a statement shows a limited acquaintance with the literature on the subject (or only an acquaintance with such as is anti-pantheistic) and but little knowledge of the peoples among which pantheistic systems prevail. Has Mr. Darwent never heard it stated by missionaries that some of the most beautiful characters in the Chinese Christian church are those of men and women who until well advanced in life were loyal and devout Buddhists? Nor is their attainment in Christian character unrelated to the long years of Buddhist discipline.

(5). Mr. Darwent expressly includes monism among pantheistic systems and in the charge which he brings against the latter.

It is no part of the purpose of this letter to defend the monistic view of the universe, but attention must be drawn to the fact that this is the philosophy of many of the most eminent and learned leaders in the Christian world; some of them of the country and denomination to

which Mr. Darwent himself belongs, and of the loftiness of whose moral standards no one who knows them at all would question. In their opinion monism is as compatible with the teachings of Holy Scripture and with the holiness of God as the dualism which apparently underlies Mr. Darwent's theology. Moreover, it should be pointed out that if dualism adheres to belief in Almighty God, it is left with the insoluble enigma of the existence of evil, and must use some such term as "permits" to express the relation of God to it, which term is extremely difficult to disassociate from moral responsibility. When dualistic theism has its own ground clear in dealing with this mystery, it will be more justified in assailing monistic theism for its unsatisfactory treatment thereof.

Mr. Darwent quotes Professor Orr, and here a further quotation from the same source is appropriate:

"The fact cannot too carefully be borne in mind that no theory which has obtained wide currency and held powerful sway over the minds of men, is ever wholly false; on the contrary it derives what strength it has from some side or aspect of the truth which it embodies, and for which it is in Providence a witness against the suppression or denial of it in some counter-theory, or in the general doctrine of the age. No duty is more imperative on the Christian teacher than that of showing that instead of Christianity being one theory among the rest, it is really the higher truth which is really the synthesis and completion of all the others." (Christian View of God and the World, p. 11.) Truth is many-sided, and

it is always well to remember that "'tis but a part we see and not the whole."

The subject "the Chinese and Christian View of Sin" is one of immense practical importance to us all, and some help in the elucidation of the problem from so capable a teacher as the minister of Union Church would be most welcome, but in the mere negations of this published sermon, and the citation of "authorities" in the subsequent letter, I fear there is but added confusion.

Yours sincerely,

G. W. SHEPPARD.

A SCHEME FOR PROVIDING AN ALPHABET FOR CHINESE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Would you kindly give publicity in your paper to "a scheme for providing an Alphabet for Chinese" by Mr. F. Wicks. The author is a well known writer and inventor; he is the patentee of the rotatory type machine used by the *Times* and *Morning Post*, etc., and the author of some well known books. This scheme may afford some help to those who are trying to solve the difficult question of a standard system of romanization. If those who have suggestions to offer would write to you or communicate direct with me, c/o Christian Literature Society, Shanghai, it would be deemed a great favour.

Thanking you for the hospitality of your paper.

I am,

Yours, etc.,

EVAN MORGAN.

A SCHEME FOR PROVIDING AN ALPHABET FOR CHINESE.

All language is capable of being represented by an alphabet of 24 consonants and 13 vowels, because the human voice is incapable of making more than 37 different sounds.

Any variations of these 37 sounds consist of inflexions of the voice, accent, or rhetorical intonation. The basic sound is invariable.

The 26 letters of our alphabet include two that are duplicates of others—the C and the X. Hard C is represented by K and soft C by S. The letter X is represented by KS, and is therefore in redundancy.

For exposition purposes the 37 sounds may be represented by the characters found in any ordinary font of printer's type with additional signs procured by means of three expedients, namely: The use of common accents, the adoption of double letters for long sounds in certain cases, and by using some of the numerals inverted for consonantal sounds at present not provided for.

The 24 consonants may be provided for as follows:—

p	as in	pay	represented by	p
b	"	boy	"	b
t	"	toy	"	t
d	"	dog	"	d
ch	"	chat	"	c
j	"	joy	"	j
k	"	king or c in cat }	"	k
g	"	go	"	g
f	"	fan	"	f
v	"	van	"	v
th	"	with	"	th
th	"	the	"	th
s	"	sod	"	s

z	as in	lose	represented by	z
sh	"	wish	"	sh
zh	"	usual	"	zh
r	"	ray	"	r
l	"	lay	"	l
m	"	man	"	m
n	"	name	"	n
ng	"	ing	"	ng
w	"	way	"	w
y	"	you	"	y
h	"	aspirate	"	h

The thirteen vowel sounds may be provided for as follows:—

a	as sounded	in	art	can be represented by	ā
a	"	"	fate	"	a
a	"	"	fat	"	ā
e	"	"	fret	"	e
e	"	"	bet	"	ē
i	"	"	bit	"	i
au	"	"	taught	"	au
o	"	"	mote	"	ō
oo	"	"	mood	"	ōō
o	"	"	lot	"	o
u	"	"	but	"	u
oo	"	"	foot	"	ōō
i	"	"	light	"	i

This scheme being accepted the following paragraph in the Chinese language may be recited by one unacquainted with the Chinese language.

Yōō ēr zēr yēn jīow tār zēr wa cēr
yāō ēr gwān yīōō gō gwōr dzēr
coq zuq jau cē ye wa rēn wōō
jīow tōōq yīōō yun yīōō dzēr bēān
lē cē ēr wa zēē sūn jē lōō dzēr jēān
zōō fōō su sīoq dsi zīq dōōq dzēr
zēēn gōō zōō jē fā yōā wa ēr jau
jōōq bōō kor hōō dzēr ye ēr gwōr
jo wun mīq dzēr fa da jē yīōō zēr

The same alphabet may be used in the typographical representation of the Japanese.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

福音合一. The Complete Gospel: A Diatessaron. Second Edition. Revised with Analysis and Textual Index. Compiled by Courtenay H. Fenn, D.D. North China Tract Society. 1909.

While one who has been away from China for twenty years,

save for two happy returns of brief duration, is not qualified to review such a work as Dr. Fenn's, possibly his point of view may be worth recording. At least the pleasure and profit that he has derived from repeat-

ed reading of the first edition, from cover to cover, make him desire to urge its use upon both missionaries and the Chinese Christians. Before its appearance, the writer had used constantly Professor H. W. Luce's *Harmony*. That was most helpful and will always have its place, especially for students and above all Chinese pastors and preachers.

It is for the more intelligent Chinese church members that this *Diatessaron* will have its largest use. They have read the four Gospels, and their keen memories have been stumbling blocks to them as they recall differences in the various accounts of a given event, or it may be that they are confused because two different events, having common features and regarded by the readers as the same, present inconsistencies and contradictions. A student with a *Harmony* in his hand and with sufficient patience will resolve difficulties of either sort, as ordinary Christians are not like to do. This important service has been done for them in the *Fu Yin Ho I*. The several accounts of a given event are not only harmonized, but all the details are interwoven and the picture stands out with all the richness of the varied personalities of the Gospel writers. The Chinese Christian has in his possession the best results of Occidental harmonists and *Diatessaron* writers in the language of the Revised Mandarin Version, and can gain much profit from the reading.

In this day of increasing interest in Christianity and, on the part of students from dialectical sections of China, in Mandarin, it would seem worth while to make a large use of this volume to acquaint that potential class

with the fundamentals of Christianity. The *Diatessaron* presents all the facts concerning Jesus' earthly life, and, as the students of India have abundantly proved, that life is vastly more interesting than all the theologies of Christendom. Moreover, the critical mind is not caused to stumble by the difficulties above alluded to. If the student is of an inquiring disposition and wishes to read the accounts in their varied settings, Dr. Fenn enables him to do this through the book, chapter and verse given in the text with the parallel passages in the margin.

While not qualified to speak of the excellence of the work from the viewpoint of the sinologue, it seems to the writer that the author had done fully as well as Occidental compilers of *Diatessarons* in weaving together the various accounts. There is no raggedness in the joints and no faulty Chinese as he remembers that tongue. The points mentioned at the close of the last paragraph differentiate it from the first edition, as do the introduction of a few verses from the early chapters of *Acts* to fill out the Gospel picture, and the addition of a map and two very helpful charts. His suggestions as to the value of such a book, found in the introduction, ought to secure its wide use in church and home, as well as in Christian schools.

HARLAN P. BEACH.

四書解義通今論語大學中庸。A Commentary on the Four Books, adapted to modern times. By Henry M. Woods, D.D. The Analects, Great Learning and Doctrine of the Mean. Price 20 cents and 12 cents. C. L. S., Shanghai.

Unlike those of Greece and Rome the classics of China have

no need of expurgation to make them decent. Confucius said of the three hundred odes which he thought worthy of preservation: "Not one corrupt thought is to be found among them." Much less would we expect to meet with unchaste thought or language in the works of China's sages.

What therefore is the urgency of taking them in hand to fit them for use in a Christian school?

They are not filthy sewers or stagnant pools, but channels of antiquated ideas which, like "many an ancient river" in this country, requires the skill of an engineer to adapt it to the exigencies of steam navigation. The crooked places are to be made straight, the shallows and quicksands to be pointed out, the channel deepened and the embankments strengthened.

Such is the task which Dr. Henry Woods proposes to accomplish, a task which, if he live long enough to perform it for the "Nine Classics," will give him a place alongside of the Great Yu, who regulated the waterways of the "Nine Provinces" of ancient China.

Of this stupendous undertaking Dr. Woods now offers a first installment in the shape of a neat edition of the first three of the Four Books—those which come from the hand of the great sage or his immediate disciples.

The text is given without alteration on the upper half of each page, and the lower half is filled with copious and discriminating annotations.

In those on the *Tahio*, The Great Study, Dr. Woods disapproves the common reading of 新民 for 親民, and in this he is supported by *Wang Yang-ming* and other critics.

In the *Lunyu*, he calls Confucius to account for sacrificing truth to filial piety, and censures *Chuhi* for explaining away the doctrine of a personal God.

His comments are in good style and good taste, always upholding the truth and avoiding controversy. They cannot fail to meet with a cordial welcome from Christian teachers.

The work goes forth with the *imprimatur* of the C. L. S. (Christian Literature Society of Shanghai).

W. A. P. M.

MARTIN'S EVIDENCES OF CHRISTIANITY IN JAPAN.

The Rev. H. Loomis, writing under date of May 12th, says:

"I received this morning the Annual Report of the Japan Book and Tract Society, and I find in it this item. Speaking of the circulation during the past year it says: 'Of our books Martin's Evidences of Christianity leads the list—21,250 having been issued'."

It will be remembered that this same book stands at the top of a list of the books found most useful in China, as reported to the Centenary Conference in 1907.

NEW PUBLICATIONS OF THE CHRISTIAN LITERATURE SOCIETY.

世界教化進行論。

A Comparative Study of Religious Values in Social Progress. Based on Dr. Tenney's "Contrasts in Social Progress." By Evan Morgan. 162 pages.

宗教原理

Religion in the Light of Modern Thought. Being Selections from my Belief. By Rev. R. F.

Horton, M.A., D.D. Adapted for Chinese readers by Evan Morgan. 86 pages.

歐洲近世智力進步錄.

Modern Intellectual Development (based on some chapters of Hector Macpherson's "A Century of Intellectual Development." By W. A. Cornaby. 65 pages. 10 cents.

怎樣禱告.

How to Pray. By Rev. R. A. Torrey, D.D. Translated by Mr. Chen Chung-kuei. 92 pages. 10 cents.

天人感應.

The Practice of the Presence of God. By Brother Lawrence. Translated by I. K. Hu. 37 pages.

幼女遇難得救記.

The Wide, Wide World. By Miss Susan Warner. Translated by Mrs. D. MacGillivray. Illustrated. About 200 pages. 15 cents.

The Christian Literature Society pays its Chinese readers a compliment when it issues books of the type of the first three in the above list. Books of this class presuppose in their readers an interest in the great problems and an earnest intention to study them seriously. The books are of a uniform size, printed on white foreign paper with coloured paper covers.

The first book on the list seems to me to be one of the best books issued from the Christian press. The style is exceptionally lucid, and though the subject matter is necessarily stiff reading, yet it is handled in such an interesting manner that an intelligent scholar would find the book a pleasant as well as a profitable study.

Chapter I. discusses the influence of the five great religions of the world—Brahminism, Buddhism, Mohammedanism, Confucianism, and Christianity on the civilization of India, Japan, China, Mohammedan and Christian lands. Chapter II. reviews the influence of these religions in the homes of the peoples professing them, and takes as one standard to gauge their value the position of woman under the *régime* of each. Chapter III. deals with the influence of the various religions as shown in the educational systems of the countries in which they are practised. Chapter IV. treats in the same way of literature, and so on to Chapter VII. The book is well planned and the plan is well carried out. It is a valuable addition to our Christian literature and a sound argument in favour of Christianity based on the bed-rock principle enunciated by the Master, "By their fruits ye shall know them." It may be pointed out that the book should have had a table of contents and that the table of contents should indicate at what page each chapter commences.

Mr. Morgan's second book is on somewhat the same lines as the first, but the "selections" are of a more desultory character. The foreword discusses the speculations of philosophers like Haeckel, Spencer, etc., and the attitude of different classes towards religion. Chapter II. is a comparison of various religious systems, and here Confucianism is handled very tenderly. The time has almost come when we must say plainly that Confucius did his country singularly ill service in the matter of religion. He gave to China nothing that was new and he obscured much

that was good in the old. But this is a side issue. The book contains much thoughtful and interesting matter on the great themes of sin, redemption, the goodness of God and the fall of men, etc. It is the kind of book one would like to put into the hands of a man who really thinks.

Mr. Cornaby attempts in his book of 65 pages to give a sketch of the intellectual development of Europe during the fateful nineteenth century. Continual reference is made to the teachings of the great thinkers of the last hundred years—Kant, Fichte, Bentham, Mill, etc. The aim of the book is to show that materialism, when it destroys belief in God, destroys with that faith all that makes men good or nations great. Mr. Cornaby's Chinese writers show more fondness for the terminology affected by the "new learning" than some of us have been accustomed to. It may be interesting to some to see those terms, so we transcribe a few and venture to append a translation: 宗教, Religion; 智力, Wisdom; 動力, Motive; 反對, Revolution—though sometimes also used in the sense of "to oppose"; 影響, Influence; 天性, Spirituality; 靈界, Supernatural; 唯物主義, Materialism; 感覺, Perception; 想像, Imagination; 思想家, Thinker. It is, of course, a matter of taste, but there are sentences where one hesitates to approve the terms used. On page 8, for instance, we have the following sentence as a translation of a saying of Carlyle's: 豈不知繩繆有形之宇宙又有淵穆無形之天性爲之掌握乎. One is tempted to ask, Can an 無形之天性 be said to 掌握 the universe? To be sure, Mr. Cornaby knows

his audience, and it is probable the Chinese will see nothing to take exception to in the sentence, and they are the best judges. On page 44 we read 其所發明必用化學之見地代表機械之見地以求知人性. (Carlyle) "taught that we must take the viewpoint of chemistry instead of the mechanical viewpoint in order to investigate man's nature." The illustration which follows certainly clears up the meaning of this pronouncement which, taken by itself, is somewhat puzzling. We would recommend that this book be given to the young students who have just graduated and all others who imagine that they have stripped the tree of knowledge bare. It may open up to them a vista of things to which they have not yet attained.

Dr. Torrey's book on How to Pray has been translated into good Mandarin by Mr. Chen. This book will be found useful by many pastors and leaders. Several pages might be read and then commented on at a prayer-meeting. This would be a change from the usual routine and might be a means of uplifting to some who otherwise would not know anything of the book.

The Practice of the Presence of God is a book that certainly should be in Chinese. It is rather surprising that it has not been translated before. Mr. Hu has translated Brother Lawrence's meditations into good readable Wên-li. May the wise monk's pious thoughts be blessed to the help of many.

Not many books in the English language have had such an extensive circulation as "The Wide, Wide World." It has been translated by Mrs. Mac-

Gillivray into easy Wên-li, and though some would doubtless prefer to have the book in Mandarin, Mrs. MacGillivray was likely unwilling to deprive the Christian girls of non-Mandarin-speaking districts of the pleasure of reading her book. Through the help of the Religious Tract Society of London the C. L. S. have been enabled to place this book on the market at a very cheap rate. It should be popular with all girls who like a good story.

最新普通教科磁電學. Magnetism and Electricity. By Prof. Liu Kwang-chao, Shantung Christian University. Methodist Publishing House, Shanghai. 270 pages. \$1.50.

Prof. Liu Kwang-chao's books are very well known, many of them being published by the Educational Association of China. This one will add to Prof. Liu's deservedly high reputation as a teacher. It has a foreword by H. W. Luce, is well illustrated, clearly written and has a copious index of the terms used. It will be found a most useful text-book by those teaching the subject.

MESSRS. MACMILLAN & CO.'S
ENGLISH BOOKS.

A School Algebra. By H. S. Hall, M.A. 300 pages. Price two shillings and six pence. Like all Messrs. Macmillan's publications this book is first class. We commend it to those who teach algebra.

Narratives from Motley's Rise of the Dutch Republic. Edited by J. Hutchison. 115 pages. Price 1s. An excellent little book, giving some of the most stirring incidents from Motley's great story of the rise of the gallant Hollanders. There is a photo of the author, a skeleton map of the Netherlands, a useful introduction and a glossary of difficult words. Nothing

is omitted that would be useful to the teacher or helpful to the student.

The Children's Shakespeare. Scenes from the plays with introductory readings from Charles and Mary Lamb's "Tales from Shakespeare." King Lear and The Merchant of Venice. Four pence each.

These little books of 70 pages are printed on good white paper. They have each four full page illustrations engraved on art paper. These are really artistic. It is a marvel how the books can be produced at the price.

La Pistole. Siepmann's Primary French Series. Edited by Marc Ceppi, Senior French Master King's College. Price 1s. This primer has an introduction, glossary, grammar, notes, questions; everything in fact that would help to make it a useful lesson book. The series is a very good one.

J. D.

信徒必讀. After Confirmation. What and How? Plain words for young communicants. By the Rev. Robert Charles Joint, M.A. Vicar of Christ Church, Gipsy Hill. Translated by Miss D. C. Joint.

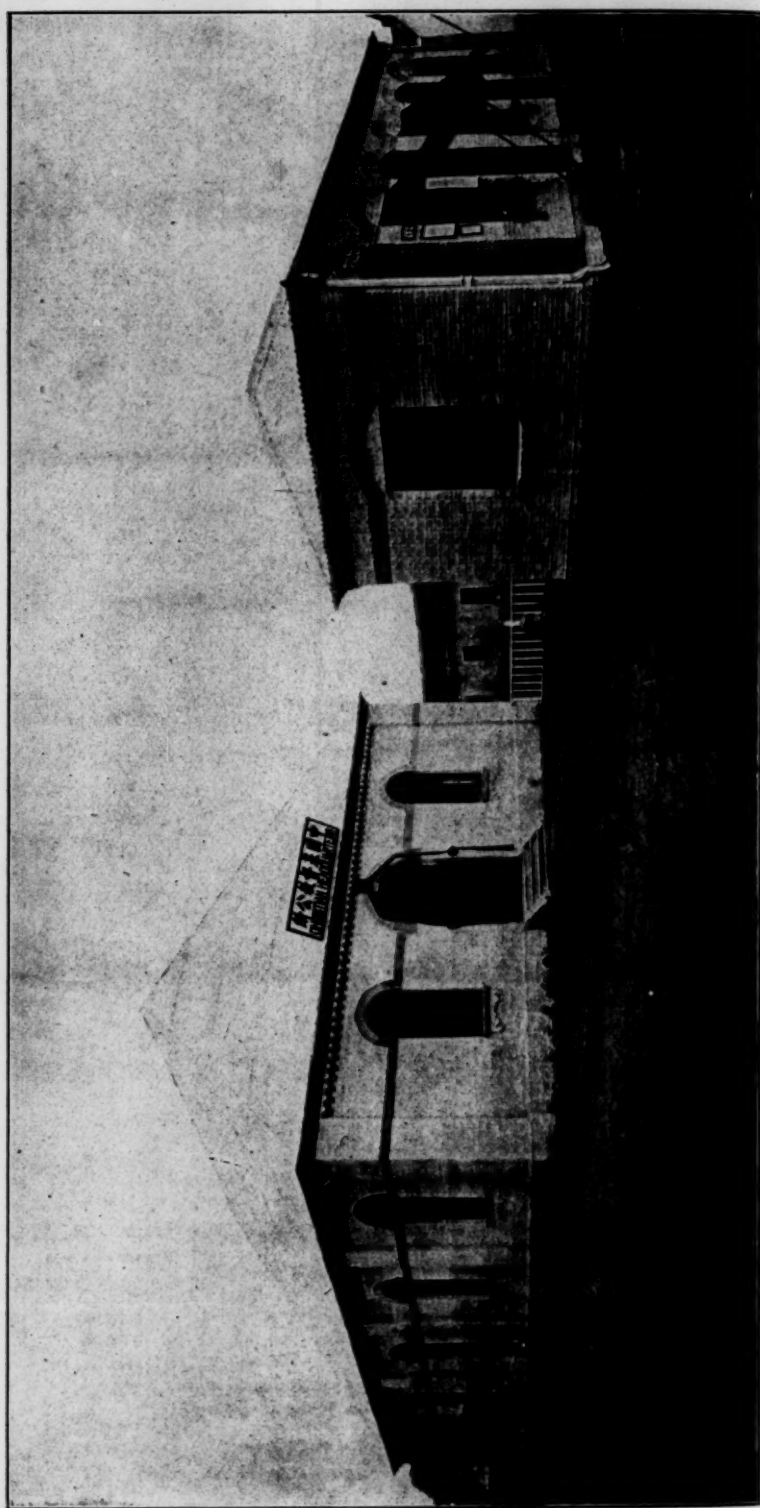
The name of this work plainly enough indicates its object and scope. Though written for use primarily in the established church and in language familiar to those of that communion, it is believed that it will be found useful to all who are about to join any Christian church or who have done so.

It is for sale at the Presbyterian Mission Press, and at the Trinity College Press, Ningpo.

上帝與神辨.

This book contains ten prize essays and extracts from eight others, all written by able Chinese scholars. It is earnestly commended to those who wish to know what the Chinese think on the subject.

For sale at the Mission Press, the Methodist Publishing House, and at the Commercial Press.



CHRISTIAN HEADQUARTERS, WITH INFORMATION BUREAU, AT NANKING EXPOSITION.

Missionary News.

The Southern Baptists of Canton.

The Southern Baptists of Canton have recently taken possession of their new commodious compound, together with the comfortable buildings, an illustration of which we give as our frontispiece, and are now well-equipped for aggressive work, both evangelistic and educational.

In connection with these buildings are an academy and an orphanage, both owned and supported by the native Christians. Funds have also been secured for the erection and equipping of a new printing press, which they hope to occupy early during the coming year. There are seventeen resident missionaries, including women; there are four organised Baptist churches in Canton, and last year the press issued fifteen million pages of Christian literature.

The Opening of the Christian Headquarters at the Nanking Exhibition.

This took place on Sunday, July 3rd, at four o'clock in the afternoon. The weather was beautiful. The road near the exhibition was thronged with visitors. Just before the entrance to the grounds a large sign indicated the location of the Christian building, which was further distinguished by a handsome signboard over the main doorway. The building itself is set back a few steps from the road, far enough to be free from its deafening noises. The house is attractive in appearance and substantial in structure. At the entrance are two rooms, one on

either side, in which Chinese clerks are ready to give information or to hand out tracts and Bibles. After that is the main room furnished with chairs, and capable of seating 300 persons. It is a nice airy room with high ceiling, and the walls are ornamented with photographs of mission educational institutions all over China. Every seat was already taken, and the first speaker was well into his subject when the writer arrived. The audience was being reminded that the Chinese had been dependent upon foreigners for many of the modern advantages they were enjoying and that they should now try to help themselves more. He was followed by two other Chinese pastors, also from Shanghai, who made interesting addresses. They represented the Shanghai Chinese Constituency, who have contributed largely to the success of the enterprise. Then after a few remarks by others, the meeting was closed with a hymn and prayer. On closer inspection the building appeared still more attractive and still better suited to the purposes in view. Back of the main hall is another room for work among women. Wang T'ai-t'ai, the widow of a late interpreter in the German consular service, is in attendance, assisted by some of the local missionaries and native Bible-women.

It is proposed to keep the building open all day for six months, and there will be daily preaching services afternoon and evening. For this purpose some of the best speakers, Chinese and foreign, from different parts

of the empire, have been secured. Above \$6,000 have been contributed by different missions, Bible and Tract Societies, individuals and congregations. The Shanghai Chinese committee has pledged \$3,000, a good proportion of which is included in the above amount. The purchase of land and the erection and furnishing of the building has used about \$5,000. It is estimated that in addition to the amounts subscribed to date about \$4,000 will be needed for

current expenses during the coming six months. The Nanking missionaries earnestly hope that Christian friends in China and elsewhere will respond to this appeal, and one object in writing these words is to call attention to the unique opportunity and the needs of those responsible for the success of the enterprise.

Yours truly,

JOHN L. STUART.

NANKING,

Missionary Journal.

MARRIAGES.

At Shanghai, 8th July, Miss H. E. CARR, C. I. M., to Dr. HAROLD BALME, E. B. M., Taiyuanfu.

At Kuling, 21st July, the Ven. Archdeacon BARNETT, of C. M. S., Hongkong, to LILLIAS SARA DIGBY, C. M. S., Yungchowfu.

BIRTHS.

At Kweiyang, 10th June, to Mr. and Mrs. C. FREEMAN DAVIES, C. I. M., a son (Paul Evans).

At Kaitingfu, 17th June, to Mr. and Mrs. W. H. HOCKMAN, C. I. M., a daughter (Kathleen Elizabeth).

At Chefoo, 2nd July, to Mr. and Mrs. A. A. ERICSSON, a daughter (Margit Elizabeth).

At Haishan, Laohokow, 5th July, to Mr. and Mrs. R. W. KENNETT, C. I. M., a daughter (Edith Agnes).

DEATHS.

At Meihsien, 1st June, ETHEL GWENDOLINE, youngest child of Mr. and Mrs. R. W. Middleton, C. I. M.

At Chungking, 14th June, Rev. E. J. CARSON, B.A., B.D., C. M. M., of typhus fever, aged 31 years,

At Hangchow, 5th July, the Rev. W. J. DOHERTY, C. I. M., from Bright's disease.

At Haishan, Laohokow, 5th July, Mrs. R. W. KENNETT, C. I. M. (née Edith Agnes Rodger), of heart failure, aged 37 years.

At Taimingfu, Chihli, 9th July, Miss HATTIE LONG, S. C. M., of hemorrhagic small-pox.

DEPARTURES.

22nd June, Misses I. A. CRAIG and A. C. LAY, C. I. M., for North America.

9th July, Mr. and Mrs. I. MANZ and four children, C. I. M. for Germany.

12th July, Miss N. N. RUSSELL, Am. Board, for U. S. A.; Miss R. D. MALOTT, Independent, for U. S. A.

13th July, Rev. and Mrs. R. D. SMART and child, M. E. M., Soochow, for U. S. A.

19th July, Rev. D. E. CRABB, wife and child, A. P. M., for U. S. A.

